University of Alberta

Restoring the Sacred Circle - Education for Culturally Responsive Native Families

by

Peter K. Hanohano Jr. ©

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In

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Children live their lives in two worlds: that of the home and community and that of the school. When these two worlds fail to know, respect, and celebrate each other, children are placed in a difficult position. Upon going to school, children from homes where the language is other than English, from homes struggling with poverty, or from cultures or ethnicity unlike those who hold power in this country frequently face the devaluing of their own reality and the disenfranchising of their own parents or primary caretakers.

(McCaleb, 1994, p. vii)

UNIVERSITY OF ALBERTA

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ABSTRACT

This thesis is about education and the home. Family and home are sacred to Native people. Education is important, if not critical, to the success of Native families and communities today. However, what has been lacking in the educational system in North America and Hawai'i, is an education that honors traditional Native teachings, and cultural values and beliefs while nurturing academic excellence.

So much of the history of Native people and education has been one of disharmony and disruption. Out of tune with mainstream society, and unable to harmonize living in the old ways, Native people around the world have struggled to walk in both worlds. They have literally been caught between two worlds.

The focus of this thesis was how one Native Hawaiian community sought to restore the sacred circle of family by reconnecting to that which was lost or taken away. The results were a return to Native spirituality and cultural values and teachings that are as essential today as they were prior to western contact. These findings may ultimately help to bridge the gap between home and school cultures, with the home setting as the center of a process conducive to an education worthy of culturally responsive Native families.

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CHAPTER 1

When Worlds Collide[1]: An Introduction

> *When academics depict the often difficult experiences of Native American students at institutions of higher learning, many (e.g., Sidel 1994) evoke the image of an individual trying to walk between two worlds. This metaphor implies that in order to survive and participate successfully in mainstream culture, Native American students must learn an alien way to walk, talk, think, and act, behaving as themselves only when they are at home in the Indian world. This expectation places the burden of assimilation squarely on the shoulders of Native American students and can be, as the contributors to this book attest, brutalizing to one's identity and spirituality.*
>
> *For many Native Americans, personal and cultural identity, as well as spirituality, are inextricably intertwined with connections to family, community, tribe, and homeland. . .*
>
> (Garrod & Larimore, 1997, p.3)

"When Worlds Collide" describes the struggles Native[2] people experience when called upon to walk in two worlds, the western and the Native. It is a very difficult proposition for most, and devastating for some. It was so for me.

The most devastating effect of this collision has been the breakdown of Native families, and therefore, Native communities. But this study is not about what is "wrong" with Native families, as Stauss (1995, p. 108) found in his literature review of American Indian families:

> The dominant focus for studying the American Indian has been a search for social problems! More specifically, a search for aberrant behavior that could be quantified and thus indicate deviation from the norm of white, middle-class America (Stauss, 1986:290).

---

[1] An expression used by Garrod & Larimore (1997), on p. 3, First person, first peoples: Native american college graduates tell their stories. Ithaca, NY: Cornell University Press.

[2] I have chosen to use the term "Native", but it could very easily have been interchanged, and from time to time I will use it interchangeably, with any of the following: First Nations, Aboriginal, Indian, Canadian Indian, Inuit, Native American, Status, non-status, Metis, and Indigenous. See Wilson, S. & Wilson, P., Footnote 1, 1995, p. 1.

> Here in the mid-1990s the social problems focus still prevails, and research on Indian families continues to be a neglected area. The Euro-American trend has always been to study Indian social problems – teen pregnancy, alcoholism, suicide, etc. – and ignore Indian family strengths.

Having been forewarned by Stauss, I undertook this study to focus on the positive and to do as Stauss (1995, p. 108) recommended:

> We need theoretical and conceptual approaches that will highlight paradigms that will focus attention on "what works" in Indian families, on what is "native," "Indian," "traditional," or adaptive about Indian family life, rather than on what is ""non-white" and "problematic."

As I reflect upon the events over the past three years, I find myself coming full circle as I write this thesis in the very library from which I began my educational journey over three decades ago at Brigham Young University – Hawai`i. I am awed at the experiences and friendships that my family and I have made along the way, and which bind us forever to the fond memories we have of Edmonton and the University of Alberta. I entered this program seeking a doctoral degree, and came away from it having found so much more. This, then, is the story of the journey that took us thousands of miles away from family and home, only to discover that, upon the high prairies of Alberta, we would find the same love and aloha that is universal the world over, and so much needed in today's world.

My story is no different than many other Natives who have walked the path of higher education. I recognize, however, that none of this would have been possible except for the encouragement and examples of three very special people in life. Without them, I may not have found nor fulfilled the destiny which the Creator now seems to be directing me towards. I share my story as encouragement to other Native people to pursue their dreams of a better future, and let the wisdom of the ancestors point the way as we all travel along the Path of Life.

> *Ho'omoe wai kahi ke käo`o.*
> (Let all travel together like water flowing in one direction.)
> (Pukui, 1983, p. 118)

Such is Family Life

> *`Ike aku, `ike mai; kökua aku, kökua mai;*
> *pela iho la ka nohona `ohana.*
> (Recognize and be recognized; help and be helped; such is family life.)
> To thrive, family life requires an exchange of recognition and help.
> (Handy and Pukui, 1972, p. 183)

I begin by first recognizing those whose sacrifices and devotion have allowed me to embark upon this educational journey toward discovering my true self. I wish to pay tribute and honor to my dear wife, Lynn Puanani Hanohano. With unfailing love, she stood by my side as we departed our lovely homeland of Hawai'i along with our five children to travel across the Pacific Ocean by airplane, then driving across the long open stretches of California, through the parched deserts of Nevada, up the steep Rocky Mountains of Utah, Idaho, and Montana, and finally, through the high plains of Alberta, to our final destination, the University of Alberta in Edmonton, Alberta, Canada. You will not believe the difficulties we encountered along the way as obstacle after obstacle presented itself to thwart our way and discourage us from proceeding further. We had never undertaken such an arduous journey before, and it seemed to Lynn that I was taking her and the children farther and farther away from family and loved ones.

Indeed, our families were fearful for us as we would be far removed from the watchful care and safety net of the family. We were venturing into unknown territory, going where none in our family had ever gone before, deep into the land of the frozen north. This was unthinkable! Unprecedented. But prayers were said and blessings given on our behalf as the time came for us to actually leave home.

In my mind, our journey was possible only because of the great sacrifices Lynn and the children were willing to make so that I might pursue this particular degree in this particular program at this particular time from this particular university. I would not have made it without them, and it is only because of them that I have actually gotten this far at all. There are so many others who have contributed to my being where I am today, but time and space does not allow for me to recognize them all at this time. However, I wish to honor and pay tribute to two other family members whose lives and sacrifices have influenced me greatly. They are my maternal great grandmother, "Tutu" Annie Kaihe Ho, and an ancestor on my father's side named, Manono, who died in 1819.

Tutu, a Hawaiian term of affection referring to grandparents, would always exhort me to study hard and to endeavor to succeed in whatever I might choose. We never sat in formal sessions to discuss these matters. In fact, I don't remember Tutu ever sitting. As I reflect upon the memories I have of Tutu, all I can see is her standing over the stove busily cooking her favorite jams or stirring something into her delicious stews. Everything she ever did was meant for someone else. I don't ever remember her doing anything for herself. And while she was busy doing for others, she would always take time to find out what I was doing in school and with my life. I can still hear her gentle words of encouragement and wise counsel, and I never doubted her unconditional love for me.

The other family member was Manono, the wife of Kekuaokalani, the nephew of Kamehameha I, the great Hawaiian king who fought to unite all the islands under one rule. Upon King Kamehameha's death in 1819, his son Kamehameha II sought to abolish the ancient Hawaiian religion, which greatly displeased Kekuaokalani. Kekuaokalani raised an army to defend the ancient religion, and in Hawaiian lore has come to be known as the "Last Defender of the Hawaiian Gods (see Kalakaua, 1990, pp. 431-446)." It was on the plains of Kuamoo, in the district of Kona, on the island of Hawai`i, that Kekuaokalani led his forces against the King's army in defense of the old religion and the old ways. As the opposing forces engaged in battle, Kekuaokalani was struck and unable to defend himself, was quickly surrounded by several enemy as he fought for his life. The whole time, the faithful Manono fought at his side, and seeing his predicament, she fought bravely to protect him from the onslaught of the enemy. Outnumbered and overwhelmed, Manono, too, was struck and fell dead across the body of her dying husband. Their deaths marked the passage of the old ways and the inevitable changes that would forever characterize the Hawai`i that we know today.

Respected in life and revered in death, Manono's actions in defense of her stricken husband has had a great impact on my life. Her act has caused me to reflect on the many sacrifices that our Hawaiian women are making in our families and communities today. That is the same kind of willingness to sacrifice all for family that I saw in my wife, my Tutu, Manono and in Native women who are striving to provide for and protect their families and communities against the onslaught of cultural disruption. Returning in greater numbers to colleges and universities across Canada and the United States, these Native women stand nobly in the place of a fallen warrior, and struggle mightily to defend a way of life that modern society deems irrelevant. Without complaints or hesitation, they sacrifice all that their families and children might have a better life and future.

`Luhi wahine 'ia.`
(Labored over by a woman.)
Spoken in respect and admiration of a family reared
by a woman who alone fed and clothed them.
(Pukui, 1983, p. 218)

He Hawai'i Au (I am Hawai'i, and Hawai'i is me.)

To properly introduce myself, I must state from whence I come and from whom I am descended. These identifying characteristics define who I am, and is the foundation that connects me to the universe, and gives me the right to speak and address the Creator and all of creation. I am from the *'ahupua'a* (land division) of *Papa a Koko*, the *mokupuni* (island) of *O'ahu*, *ka pae 'aina* (land) of *Hawai'i*. I am the eldest of seven children, and my father (*Kauhola*) being one of seventeen children, and my mother (*Keonaona*) being the eldest maternal grandchild, was *hanai* (customarily adopted) by her grandmother, making her the fourteenth child. Our extended family is very large, with many aunts, uncles, and cousins, producing a very wide-spread but close-knit family.

Furthermore, every Hawaiian knows within his or her heart that all Hawaiians are related. We all descend from a common ancestor, `Häloa`, the second born of `Wäkea` (Sky Father) and *Papa* (Earth Mother). Their first child was a son who was stillborn at birth, and who was buried along the eastern boundary of the property. At the exact spot where the child was buried, grew the *kalo* plant. Thus, `Häloa` became the second born, but he and all Hawaiians since him, have always revered the *kalo* as their elder brother.

In addition, the Hawaiian language has two ways to describe the kinds of relationships we are discussing. `Hoahänau` describes relationships by birth or blood, and *Hoaaloha* describes relationships by affiliation or friendship. Thus, we are related to everyone either by birth or affiliation, making us all related. These perceptions and relationships still exist among Hawaiians today.

I had a wonderful childhood growing up on our family land, *Papa a Koko*, which has always been a part of our family. *Papa a Koko* may be translated as: *Papa* refers to Mother Earth, and *Koko* refers to blood or life's blood. In speaking to my uncle, who is *kahu* or respected leader of our family, *Papa a Koko* refers to the blood or life's blood of Mother Earth. Thus, the name of the place that I come from has a special meaning, and I believe it refers to an artesian well that is fed by the rain that comes from the fertile mountains and valleys just behind our property. The well is part of a complex set of lava tubes that lie beneath the soil that transports water to different parts of the island. Of course, we feel blessed because the water percolates to the surface at *Papa a Koko*, providing our family and farm with life sustaining water.

What is my point in sharing this with you? Nothing more than to share who I am. In Hawaiian culture, as with many Native cultures, Name and Place are important concepts. I've shared my family names, which tells you of whom I am descended and who my relatives are, and I've shared with you my *one hänau* (sands of my birth) that tells of mine and my ancestors' connection to Mother Earth, *Papa*. And while growing up on *Papa a Koko*, I was nurtured by my parents, grandparents, and extended *'ohana* or family. This instilled within me an appreciation of who I am, who my relations are, and of being Hawaiian. However, I soon came to know that not everyone was Hawaiian, and not everyone liked Hawaiians. I would learn this at school.

Most of my teachers were non-Hawaiian, and most of the children at school were non-Hawaiian. Although Hawai'i is very mixed in ethnic and cultural diversity, Native Hawaiians are marginalized and have become strangers in our own homeland. I remember being called "dumb Hawaiian", "lazy Hawaiian", or "welfare case", by people who didn't even know me, but who could tell by my appearance that I was Hawaiian, and therefore, must either be dumb, lazy or on welfare. We were never on welfare, and while growing up in a large extended family with many mouths to feed, we were not allowed to be lazy. Dumb Hawaiian has been a more difficult label to overcome.

My experience was typical of many Hawaiians during my generation, and is aptly described by Kanahele (1986, pp. 26-27):

> Imagine, if you will, the effect these prejudices must have had on Hawaiians . . . to be told in the most unqualified terms that they (Hawaiians) were inferior, stupid, unreasoning, and depraved and debauched too boot. How would you feel if, after having gone to bed one night, confident of your self-identity and assured in your self-esteem, you were to wake up the next morning with both body and spirit racked by a bad dream of self-rejection, if not of self-destruction. To be sure, Hawaiians who were rooted in centuries of pride and confidence in their achievements did not simply fall over at the first sneer that they were "savage" or "heathen". Such words meant nothing to them – at first. But, as the accusations mounted, Hawaiians, who may have become victims of their own immemorial belief in the mana (or power) of the spoken word, eventually came to understand those hurtful epithets. When repeated often and long enough, even the most insidious and distorted ideas, provided they are accepted, can become part of one's perception of self. Thus, in time, many Hawaiians began to believe the unthinkable . . . that Hawaiians were inferior, stupid, irrational – indeed, heathen and savage. . . Once they'd been firmly implanted in our consciousness as a people, these feelings have been transmitted among us from one generation to the next. It's been a vicious cycle . . ."

However, I didn't let that stop me. For some reason, I loved learning and I refused to allow someone else's narrow mind determine who and what I would make of myself. Thus, I immersed myself in books. I loved to read, and books took me to imaginary places, peer into new cultures, and experience, first hand, historical events.

This passion for learning eventually led me to Kamehameha Schools, a private school for Native Hawaiian children. It was here that I came under the watchful care of Mrs. Ilima Williams, my high school counselor. Mrs. Williams, a Hawaiian, was the only person at school who encouraged me to consider attending college or university. I was just happy to be graduating from high school, so I had not considered going any further. But she saw something in me that I did not see in myself, so she persisted in her encouragement and would not allow me to settle for less than a college education.

Well, her words must have sunk in, because I did go on to college and I went on to obtain degrees that I never knew existed. I do appreciate all the learning that I have received, but my formal education has often left me with a feeling of emptiness, as if something were missing. Nearly twenty years ago, I started law school and was exposed to the Socratic method of learning. It was a horrible nightmare for me. The Socratic method taught me to question everything, doubt everyone, and trust no one. Purpel (1989, p. 78) has described it as placing "great emphasis on clarity and on the thorough examination of propositions and statements on skepticism, and on logical analysis" and by "relentless, persistent, and brilliant displays of unsettling questions and probes that often led people to a state of intellectual bewilderment and devastation (and rage)." My law school experience tore everything that I valued from my heart and soul. I felt alone and set adrift from the cultural and spiritual foundation of my family, my community, and my cultural upbringing.

However, I struggled on, and eventually graduated, and practiced law. But I did not enjoy it. Even the practice of law left me feeling empty and unfulfilled. The emotional and psychological trauma of my law school experience took me fifteen years to overcome. Healing was a slow process that began when I left my legal practice after eight years. I immersed myself in helping my community by being a counselor at a local community college serving a large population of Hawaiian students. The work was exhausting, the hours were long, the pay was low, but the rewards were tremendous. Lasting friendships were formed, dreams were realized, careers were achieved, and the emptiness disappeared. I was no longer satisfied with just keeping people, my people, out of jail. Being involved with my community helped me to help other Hawaiians to better themselves – and I found that to be all the reward that I needed.

Our Walk in Life

> *The responsibility of using the gifts that were given to us in the best way that we can goes without saying. In this way we live out our tasks by being true to ourselves. This is* Pimadizewin, *or a worthwhile life.* Pimosatamowin, *or our walk in life, is how we arrive at that knowledge or make sense of that task* (Akan, 1992, p. 193).

This powerful statement by an insightful Aboriginal woman, who no longer walks this earth, but whose wisdom, and words live on, has been an inspiration and revelation to me. Unknowingly, I had stumbled onto the path of Linda Akan's worthwhile life. I didn't know her, but I honor her for giving me what I have been searching for in all of my educational experiences - a sense of dignity and respect of being true to myself, my ancestors, and my community. She captures in this passage, what I believe is the source of true education for Native people - being true to ourselves and our walk in life.

How did she come to such a realization? In her own words, she describes the events that led to her self-discovery:

> Several years ago when I was very sick I learned an important lesson about assimilation and integration. When the doctors informed me that I might not survive surgery, the last question in my mind was "Have I been true to myself: have I lived a life that was congruent with the teachings and life principles that

> made me feel proud and at peace with myself?" The answer for me was a disturbing "No." I had denied my Indianness and had nearly forgotten who I was, and I was not doing all that well at being a Mooneyahquay. You see, I never could. It went against my whole being, and there is no dignity in a philosophy that rejects oneself, because that implies not being happy with the Creator's job. It is better to be grateful for our Indianness since Kize Manitou created us, so my job here on Earth had not been well done, and I knew that if I made it out of that operating room alive I would try from then on to live a spirit-centered life. This is my understanding of what the Elders mean when they talk about balance. It is a spirit-centered existence and your gut tells you when you are not in balance. The body is a wise and powerful teacher. It is not good to deny our identity, our Indianness, but neither is it good to proclaim it or impose it on others. We are only called on to affirm it. This is our strongest source of dignity, our homage to the Elders, and our gift to the Ancestors and, of course, to Kize Manitou (Akan, 1992, p. 213).

These are the same thoughts that have troubled me throughout my educational journey. Have I been true to myself: have I lived a life that was congruent with the teachings and life principles that made me feel proud of being Hawaiian, and at peace with myself? I have had much time to reflect deeply upon these matters, and I believe they now form the basis of my research inquiry. Being true to who we are as a people is what Native or Indigenous education should be about.

Some of the experiences that have influenced my thoughts on being true to who I am as a Hawaiian, and as an Indigenous person, centers on a series of conferences that I had the good fortune and privilege to attend. In 1990, I traveled to Aotearoa (New Zealand) to attend the second World Indigenous Peoples Conference on Education (WIPCE). That conference was a life changing experience for me. It was a cultural and spiritual gathering of about 3,000 Indigenous peoples. It was there that I first experienced the power of education for self/cultural- determination. The Maori kindled within me the awareness of the great force for good that education can have for Native peoples around the world. They shared the Kohanga Reo and other language revitalization programs. The Maori's had been at a point where their language was near extinction, their young people were not learning it or speaking it, and only a few of the elders and even less of the parents spoke it. However, through a grassroots effort and tremendous community support, their language and culture has been revived, and now plays an important role in the affairs of their families and communities. I wanted the same for myself, my family, and my community.

Having experienced this cultural renewal in New Zealand, I was intent on attending the third WIPCE in Wollongong, New South Wales, Australia in 1993. There, I again felt the same cultural and spiritual stirrings that I had earlier felt in New Zealand. In Australia, I experienced a great kinship to the Australian Aboriginals and their quest for justice and reconciliation with the European settlers who now govern their land. I was drawn to their plea, not for sympathy, but for understanding and support from the Indigenous peoples of the world. I was not aware of their situation until then. My heart went out to them, and goes out to them and all Indigenous peoples for the suffering that they/we have had to endure, and continue to endure, even as the new millennium is upon us. I resolved to do my part in improving education for all Indigenous peoples, and not just for Hawaiians.

Again in 1996, I attended the fourth WIPCE held in Albuquerque, New Mexico, where I learned about the educational struggles of First Nations peoples in the USA and Canada. It was there that I also learned about the First Nations Graduate Education program at the University of Alberta. Ever since hearing about it, I was determined to be a part of this program, and now that I am a part of it, I have not been disappointed in my teachers, my fellow students, my courses or the program. This has truly been Native education in action; not only talked about or read about, but actually lived and practiced. My journey has taken me many thousands of miles from *Papa a Koko*, but in my travels I have been brought home to my spiritual and cultural roots, and the journey has been well worth making.

Finally, in August 1999, I was again fortunate to attend the fifth triennial WIPCE held in Hilo, Hawai'i. It was a very successful conference, attended by over 3,500 delegates and volunteers from around the world and Hawai'i. The conference actually marked the beginning of my data gathering for this thesis, and the results are reported in Chapter 4, entitled "The Ancestors' Wisdom Lives On." Information was obtained from 42 participants who attended a workshop entitled, "Restoring the Sacred Circle - Empowering Native Families to Walk In Harmony," that my wife and I conducted. The workshop participants shared their stories about what Indigenous people need to do to make a better future for themselves and their communities. Their responses were so overwhelming and inspiring. What emerged was a soaring of the Indigenous spirit that is sweeping across Mother Earth, calling Indigenous people to share their stories and teachings with all people, and especially with All Our Relations.

Walk In Beauty

Hozógo nasádo.
(In beauty, happily I walk.)
Sitsi´dze hozógo nasádo.
(With beauty before me, I walk.)
Sikéde hozógo nasádo.
(With beauty behind me, I walk.)
Siyági hozógo nasádo.
(With beauty below me, I walk.)
Siki´dze hozógo nasádo.
(With beauty above me, I walk.)
Siná dáltso hozógo nasádo.
(With beauty all around me, I walk.)

Hozóna hastlé.
(It is finished in beauty.)
(Matthews, 1994, pp. 272 and 275)

Being Culturally Responsive[3]

According to the Assembly of Alaska Native Educators, being culturally responsive begins with a firm grounding in the language and culture indigenous to a particular place. This seen as fundamental to the development of culturally-healthy students and communities associated with that place, and is essential to identifying appropriate qualities and practices of culturally-responsive educators, curriculum and schools (Assembly of Alaska Native Educators, 1998, p. 2). In other words, culturally responsive individuals are those who are guided by the accumulated wisdom of their Elders. The challenge for contemporary Native families is to create home environments that will allow their children and extended family members to become reconnected to this great resource left to them as a legacy.

It is my hope, then, that the results of my research will empower Native families and communities to engage in a process that Cummins (1996, p. 15) characterizes as:

> In other words, participants in the relationship are empowered through their collaboration such that each is more affirmed in her or his identity and has a greater sense of efficacy to create change in his or her life or social situation. Thus, power is created in the relationship and shared among participants. The power relationship is additive rather than subtractive. Power is created with others rather than being imposed on or exercised over others.
>
> Within this framework, empowerment can be defined as the collaborative creation of power. Students whose schooling experiences reflect collaborative relations of power develop the ability, confidence and motivation to succeed academically. They participate competently in instruction as a result of having developed a secure sense of identity and the knowledge that their voices will be heard and respected within the classroom. They feel a sense of ownership for the learning

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[3] An expression used by the Assembly of Alaska Native Educators (1998), Alaska standards for culturally-responsive schools. Anchorage, AK: Alaska Native Knowledge Network.

> that goes on in the classroom and a sense that they belong in the classroom learning community.

This, then, should be the aim of education – to help students in securing a sense of their own identity that will lead them to a sense of ownership for their own learning and a sense of belonging and being a part of the educational process. If this be the aim of education, then this thesis is a call to schools and educators to reach out to students, families and communities to become genuine partners in making this a reality. Is it asking too much of our schools to help our children to develop a sense of their identity? I hope not. I marvel at what Native people have had to endure, and I am reminded of Anne Ninham Medicine's words of encouragement and empowerment (Huff, 1997, p. v):

> the feeling of empowerment that allows one to –
> Take the responsibility for one's life
> To live by one's own standard
> To be honest about one's feelings
> To give love
> To receive love
> To live productively - give all you've got - give 100 percent
> To take risks
> To make commitments
> TO LIVE HEROICALLY

Truly, those striving to life heroically and walk the worthwhile life are the heroes in my eyes. They endure so much, and ask so little in return. Again, it is my hope that Native families and communities will discover for themselves that the power to effect the changes they seek, is already in them. They need not wait on further funding, government intervention, or school initiatives. Theirs is the power to chart a better course for their children's future and well-being. They must act now, and there is ample support for appropriate action and direction.

Cummins believes that our schools only reflect that which is found in the broader society. Thus, the power relations operating in society heavily influences the interactions that occur between teachers and students in the classroom. These interactions are either empowering or disempowering for teachers and students as dictated by these societal forces (1996, p. iii). For meaningful change to occur, Cummins states that:

> Students from subordinated communities will be empowered in the school context to the extent that their parents are empowered through their interactions with the school. When educators and parents develop partnerships to promote their children's education, parents appear to develop a sense of efficacy that communicates itself to children with positive academic consequences (1996, p. 150).

Thus, change will occur when parents, teachers, and students all agree to be partners in the equation. What is needed is something more than what is usually described as "parental involvement" or "parental support." Parental involvement includes such activities as parent volunteers in the classroom, or parent committees, fundraising campaigns, and communications between home and school. Parental support, on the other hand, refers to encouragement that parents give to their children to excel in their studies and to value education (Butterfield & Pepper, 1992, p. 47). Butterfield and Pepper believe that parental involvement and support can help to empower parents and families, and offer these strategies for involving Native parents:

- trust-building through outreach to Native parents;
- transformational leaders willing to involve Native communities in decision making;
- Native cultural awareness classes for staff emphasizing Native cultural strengths;
- home-school advocates;
- parent-teacher conferences that are well planned and culturally respectful;
- Native parent education and study groups, including opportunities concerning child development, drug and alcohol prevention, literacy, parent-child support, and language and culture reinforcement;
- Native involvement in policy development, discipline, and curriculum development and review; and
- tribal involvement in decision making at the local level.

McCaleb (1994, p. 40) places the responsibility of nurturing this parent-teacher-student partnership primarily on the classroom teacher. Where the teacher is ready and willing to accept this responsibility, then growth and learning can take place. She goes on to say that:

16

> To help build the kind of self-esteem that is necessary not only for classroom learning but also for all further learning, teachers must accept the cultural, linguistic, and historical experiences that students bring to the classroom, thereby allowing students to feel that their identities are validated. All knowledge that students bring to school and all knowledge shared by students, including their family and cultural histories, is to be valued. The teacher's role is to communicate an interest and willingness to incorporate the student's total reality into the classroom medium for learning (p. 41).

The belief is that teachers are the most knowledgeable and in the best position to influence change for the benefit of families and students, but often fail to understand and appreciate the extent of their influence and impact on the educational process. Many factors go into the equation of a teacher's disempowerment, which in turn influences how students and families view their own lack of power and influence. However, according to McCaleb (1994), home and school partnerships can be transformative when grounded on the following philosophical tenets (pp. 41-45):

1. Teaching and learning occur in a socio-historical context - Students are part of a cultural and linguistic reality and all knowledge that is brought to school is valued. Educators recognize that teaching, learning, and knowledge are enmeshed in social and historical contexts.
2. Education takes place within the context of a community - As schools define and take on community goals, teachers come to know and be active in the community in which they teach.
3. Teaching begins with student knowledge - People are always learning, and thus teaching starts with student knowledge. Teachers are encouraged to develop new curricula with students. Students are encouraged to ask important questions.
4. Skills and voices develop out of a need to know and act - Learning takes place most readily when students realize they have a need to know or to do something that is important to them.
5. Teaching and learning are both individual and collaborative processes - People learn both individually and collaboratively, and the interactions with others can be a powerful force for learning. There are always similarities within difference. Multiple worldviews are an important part of the curriculum. Classrooms and schools should be models of democratic living and give students the opportunity to function responsibly in a democratic society.

6. Teaching and learning are transformative processes - Knowledge is critiqued from social and personal perspectives, with an emphasis on taking action. What is becomes what ought to be.

An education based on these tenets would clearly be a new educational experience for most Native students. We know what needs to be done, now it is incumbent upon schools, administrators and teachers to help transform the ideal into the real. As schools commit themselves to partnerships of this quality, then McCaleb's vision is certainly possible:

> Families and communities can be involved in this learning process at every step of the way as the students and the teacher reach out by also taking the knowledge that exists beyond the schoolhouse doors. As families are invited to share their own values and life goals with their children, the children acquire a clearer understanding of what is important to their community and what is expected from them as students, as adults, and as human beings. In this way, important survival traditions will be passed down and kept alive. Teachers and students together can incorporate these goals into the classroom discussion and learning. Models for a democratic society begin in the classroom, and diverse perspectives and voices all find their place (1994, p. 46).

This vision of Native education is also captured in a set of culturally affirming standards developed by the Assembly of Alaska Native Educators (1998) that examines the extent to which schools and communities attend to the educational and cultural well being of the students in their care (1998, p.2). The standards that relate to families and communities state (pp.21-24):

> Cultural Standards for Communities
>
> A. A culturally-supportive community incorporates the practice of local cultural traditions in its everyday affairs.
>
> A community that meets this cultural standard:
> 1. provides respected Elders with a place of honor in community functions;
> 2. models culturally appropriate behavior in the day-to-day life of the community;
> 3. utilizes traditional child-rearing and parenting practices that reinforce a sense of identity and belonging;
> 4. organizes and encourages participation of members from all ages in regular community-wide, family-oriented events;

5. incorporates and reinforces traditional cultural values and beliefs in all formal and informal community functions.

B. A culturally-supportive community nurtures the use of the local heritage language.

A community that meets this cultural standard:

1. recognizes the role that language plays in conveying the deeper aspects of cultural knowledge and traditions;
2. sponsors local heritage language immersion opportunities for young children when they are at the critical age for language learning;
3. encourages the use of the local heritage language whenever possible in the everyday affairs of the community, including meetings, cultural events, print materials and broadcast media;
4. assists in the preparation of curriculum resource material in the local heritage language for use in the school;
5. provides simultaneous translation services for public meetings where persons unfamiliar with the local heritage language are participants.

C. A culturally-supportive community takes an active role in the education of all its members.

A community that meets this cultural standard:

1. encourages broad-based participation of parents in all aspects of their children's education, both in and out of school;
2. insures active participation by community members in reviewing all local, regional and state initiatives that have bearing on the education of their children;
3. encourages and supports members of the local community who wish to pursue further education to assume teaching and administrative roles in the school;
4. engages in subsistence activities, sponsors cultural camps and hosts community events that provide an opportunity for children to actively participate in and learn appropriate cultural values and behavior;
5. provides opportunities for all community members to acquire and practice the appropriate knowledge and skills associated with local cultural traditions.

D. A culturally-supportive community nurtures family responsibility, sense of belonging and cultural identity.

A community that meets this cultural standard:

1. fosters cross-generational sharing of parenting and child-rearing practices;

2. creates a supportive environment for youth to participate in local affairs and acquire the skills to be contributing members of the community;
3. adopts the adage, "It takes the whole village to raise a child."

E. A culturally-supportive community assists teachers in learning and utilizing local cultural traditions and practices.

A community that meets this cultural standard:
1. sponsors a cultural orientation camp and community mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community;
2. encourages teachers to make use of facilities and expertise in the community to demonstrate that education is a community-wide process involving everyone as teachers;
3. sponsors regular community/school potlucks to celebrate the work of students and teachers and to promote on-going interaction and communication between teachers and parents;
4. attempts to articulate the cultural knowledge, values and beliefs that it wishes teachers to incorporate into the school curriculum;
5. establishes a program to insure the availability of Elders expertise in all aspects of the educational program in the school.

F. A culturally-supportive community contributes to all aspects of curriculum design and implementation in the local school.

A community that meets this cultural standard:
1. takes an active part in the development of the mission, goals and content of the local educational program;
2. promotes the active involvement of students with Elders in the documentation and preservation of traditional knowledge through a variety of print and multimedia formats;
3. facilitates teacher involvement in community activities and encourages the use of the local environment as a curricular resources;
4. promotes parental involvement in all aspects of their children's educational experience.

These are standards certainly worth striving for, and this study has been my effort to discover ways that Native families and communities are striving to live and practice these principles in spite of tremendous pressures to assimilate. How to mandate and implement these standards present more difficult questions for schools and administrators. To accomplish this in addition to all the demands placed upon schools, teachers, and administrators involved with the Standards movement sweeping the nation is a tall order to fill. However, it appears that Standards are here to stay, and schools are left to be creative and innovative in how to implement Standards along with everything else teachers are required to do. More than anything else, schools, teachers and communities can use these cultural standards as a checklist to ensure that these activities are included in the broad scope of their curriculum for the benefit of the children. This thesis takes a different tack, however, and focuses on the family rather than the school.

Research Focus

What can culturally responsive Native Hawaiian families do to help their children to walk in harmony in both the western and Native worlds? How are they able to help their children to succeed academically, while maintaining their cultural integrity? Specifically, what family or cultural practices, traditions, customs and values contributed to the well-being of selected Hawaiian families from my home district of Ko‘olauloa?

In considering these questions, I have searched for the answers from within my own family and from families, Elders and educators from my home community. What can we learn from these families that allow their children to walk in harmony in both their home and school environments? How are these attributes nurtured in the home setting, and how can schools reinforce this in the home? Thus, my research focuses on family strengths, rather than on "social problems" that is so much associated with educational studies of Native families today.

I have chosen to focus on the family, because I agree with the Royal Commission on Aboriginal Peoples (1996, Vol. 3, p. 9) that, "it is our conviction that much of the failure of responsibility that contributes to the current imbalance and distress in Aboriginal life centers around the family. Let us clarify at the outset that the failure of responsibility that we seek to understand and correct is not a failure of Aboriginal families. Rather, it is a failure of public policy to recognize and respect Aboriginal culture and family systems and to ensure a just distribution of the wealth and power of this land so that Aboriginal nations, communities and families can provide for themselves and determine how best to pursue a good life."

I truly believe the Royal Commission's assessment is accurate in that we are quick to place blame and responsibility for the educational failings of Aboriginal children upon the heads of Aboriginal families and communities. I have always wondered how, after being stripped of its language and culture, denied its form of self-government, and displaced from its traditional lands, Aboriginal societies were expected to carry on as if nothing had happened, and in fact, were now better off. In reading this study, I invite you to think, feel and do as an Aboriginal person might think, feel and do, and to accept Rupert Ross' invitation (1996, p. ix-x):

> There is a wide-spread Aboriginal understanding that thought or information must be shared in ways that leave it open to the listeners to take whatever meaning they wish to find in what they have heard. That is the premise of storytelling, where the storyteller will never say, "That's not what I meant." The Western preoccupation with such questions as "What did Shakespeare really mean in Hamlet?" is nothing more than our preoccupation; the pertinent question for most Aboriginal peoples seems to be something like "What did Hamlet cause you to think, feel or do?"

So my question to you is, "What did the Creator cause you to think, feel or do?"

Rationale for the Study

My research is about ways that Native families and communities can become active partners in the education of Native children. To address this issue, I had the good fortune of learning from some very special Native Hawaiian educators, scholars, families and Elders, including members from my nuclear and extended family, and these were all individuals known to live and practice the very qualities they spoke of. My intent is to help Native families and communities to take their rightful place in today's society in ways that honor and respect our ancestors and our way of life. I am not advocating a revolution, but rather an evolution to becoming that which the Creator put us here for. It is time for us to live up to our real purpose in life and to live it as He intended it.

Dr. Stan Wilson (1995, p. 6), one of my mentors at the University of Alberta, framed it in these words:

> We, Indigenous Peoples, have been preoccupied for too long with what has kept us off balance. We need to shift our attention to what it was that kept our ancestors in harmony with their environment. We need to regain that perspective and make ourselves adjust to that regained perspective. Is this spiritual? Can we teach it? If we don't teach these things and if we don't acknowledge the work and the help of our ancestors in our writings and in our research, will we do any better than the white scholars who have forced us to hear only their side of the story for so long?

I have accepted Dr. Wilson's invitation to shift the focus of my research to that which strengthens and gives life to our people – the sacred circle of family.

Clearly, the social and other ills that beset our cities and communities call for a new approach. This study is not an effort to be negative towards Western society, nor pass judgment upon Western education, but to emphasize that even its ardent supporters denote a crisis. Purpel (1989, p. 1) describes the crisis in education as a moral and spiritual crisis, preferring the word "crisis" to "problem" or "issue" or "concern".

Purpel (1989, p. 1-2), declares:

> We are, I believe, very much in a cultural, political, and moral crisis and hence, ipso facto, in an educational crisis. Indeed, it is imperative that we confront the nature of this crisis. . . I very much share the view that we as a culture, nation, people, even as a species, confront enormous and awesome threats to our most cherished notions of life, including life itself. The dangers of nuclear war, starvation, totalitarianism, and ecological disaster are as real as they are menacing, and not to view them as problems of immense magnitude and consequence is to contribute to their seriousness."

Much of education has been heavily focused upon the intellectual with little regard to the other aspects of knowledge and the nature of knowledge. Through this study, I have tried to uncover ways that successful Native families have walked in harmony and balance along this path called education.

> Education is a lifelong, continuous process requiring stable and consistent support. First Nations people of every age group require appropriate formal and informal opportunities for learning and for teaching. The education provided must be holistic. Education processes and institutions must address the intellectual, spiritual, emotional and physical development of participants.
>
> - Federation of Saskatchewan Indian Nations Education Commission, (As cited in Royal Commission on Aboriginal Peoples, 1996, p. 445).

Delimitations

My study examines what Native Hawaiian families from my home community have done to promote and foster academic success while maintaining their cultural integrity. I gathered this information from the field, actually being with and observing Native Hawaiian families living life as it happens day in and day out. Thus, my research is limited to my home community and those particular families, and whether my findings apply to other Indigenous families or communities, or even to other Native Hawaiians is a very difficult proposition, because of the concept of the sovereignty. In western societies or in those societies that are hierarchical, there is one individual at the top or apex of that hierarchy who speaks on behalf of the whole.

Indigenous societies, however, are markedly different because Indigenous sovereignty is an inherent matter bestowed by the Creator, rather than one acquired by political status. In Indigenous societies, the group or collective takes precedence over the individual, and no one individual can speak or act on behalf of the whole, unless appointed to do so by group consensus. As far as Indigenous people are concerned, the "right to be Indigenous is the most fundamental and important of all Human Rights (WIPCE, 1999, p. 6).

The right to be Indigenous involves the freedom of Indigenous peoples themselves to determine who is Indigenous and what it means to be Indigenous (see WIPCE, 1999, p. 3). This inherent right holds inviolate that each individual is of such importance that their input is essential to the decision making process. Mere majority will not do. Action will not commence unless all concerns are fully addressed and accommodated. This forces individuals to consider the welfare and well being of the group, requiring individuals to set aside their pettiness and preferences. The overriding concern being what is the greater good.

Thus, what I have reported here is only that which was shared with me by those individuals and families who are from my home community. I do believe, however, that there is much good and food for thought that comes out of this research, which other Native families and communities may find helpful and relevant. Not because this is my study, but more importantly because it arises from the stories, life-experiences, and struggles of Native families who have met with some measure of success.

Assumptions

My thesis assumes that there are successful Native Hawaiian educators, scholars, families and Elders, who have achieved academically and have maintained their cultural integrity. I also assume that there is a correlation between family and cultural practices, traditions, customs and values to academic success. I went into this research assuming that these families and individuals would be willing to share their stories and personal lives with me, despite knowing that I was doing my "research" and a "Ph.D. candidate."

Much of what I sought from these people was sensitive and held a special place within the family, being of a deeply spiritual nature. For many traditional people, these things are sacred, and therefore not shared. However, I was hopeful and deem myself blessed to have found families and individuals that believe as Ed McGaa teaches:

> A question that will be asked is why I am willing to teach non-Indians about Native American spirituality and about my own spiritual experiences. I believe, like Fools Crow, Eagle Feather, Sun Bear, Midnight Song, Rolling Thunder, and a host of other traditional peoples, that it is time that spirituality is shared.
>
> Frank Fools Crow, Oglala holyman and ceremonial chief of the Teton Sioux, said in reference to the pipe and the sweat lodge, "These ceremonies do not belong to Indians alone. They can be done by all who have the right attitude . . . and who are honest and sincere about their beliefs in Wakan Tanka (Great Spirit) and follow the rules."
>
> We do not have any choice. It is one world that we live in. If the Native Americans keep all their spirituality within their own community, the old wisdom that has performed so well will not be allowed to work its environmental medicine on the world where it is desperately needed.
>
> . . . A spiritual fire that promotes a communal commitment to a worldwide environmental undertaking is needed. Native or primal ways will fuel that fire and give it a great power. I call on all experienced Native American traditionalists to consider coming forward and sharing their knowledge. Come forth and teach how Mother Earth can be revered, respected, and protected (McGaa, 1990, Forward).

Limitations

Since my research focus is Native families, Stauss (1995, p. 113) issues the following caution, "The traditional conceptual boundaries between education, family studies, social work, and literature blur and indeed, disappear when the focus is on Indian family strengths." Thus, my research should be read primarily as an educational study and not a family research study, or a social work case study, etc.

Also, while I use the term Native to refer to Aboriginal or Indigenous people of the world generally, my study will refer generally to Native Hawaiians, and occasionally to Native Americans and all Native peoples of the world. Further, my study is limited to those Native families and communities who allowed me to observe and interview them. From those observations and interviews, I was be guided by definitions of academic success and cultural integrity according to practices of the families selected for my study. Other researchers and educators, and other Native families and communities may apply different definitions and approaches suitable to their own experiences.

For me, this whole research enterprise is best described, in Hawaiian, as:

Ka Huaka'i o Ka'imi a iloko iho.
(Voyage of Self-Discovery)

Indeed, mine has been a journey filled with admiration and awe at the wisdom and knowledge of our ancestors. This is Indigenous education for the new millennium – one of Learning In Harmony.

Definition of Terms

Native – is used interchangeably with Aboriginal, Indian, American Indian, Canadian Indian, Inuit, Native American, Amerindian, Status, Metis, First Nations, and Indigenous, and refers collectively to those people whose ancestors were the original inhabitants of lands that are now subject to rule by other governments and peoples (Burger, 1990). Native is also used generically, without reference to politics, and is not meant to imply that all Native peoples are the same. On the contrary, Allen (1986) suggests, "([t]he wide diversity of tribal systems on the North American continent notwithstanding – and they are as diverse as Paris and Peking . . . (p.6)"

Epistemology – is that branch of philosophy that deals with the nature and attainment of knowledge. It is concerned with the transmission of knowledge (Husen & Postlethwaite, 1994, p. 1996).

Culture – is the whole or total way of life of a people. In the context of Aboriginal people, particular focus on language, relationship with the land, spirituality and the ethics or rules of behavior by which they maintained order in their families, communities, nations and confederacies (Royal Commission on Aboriginal Peoples, 1996, Vol. 1, p. 616).

Spirituality – is a way of life that acknowledges that every element of the material world is in some sense infused with spirit, and all human behavior is affected by, and in turn has an effect in, a non-material, spiritual realm (Royal Commission on Aboriginal Peoples, 1996, Vol. 1, p. 617).

Family – the primary social, economic, and political unit of Native society. Includes traditional and contemporary forms, nuclear and extended, and in some societies may include the whole village or community (Stauss, 1995, p. 113).

Healthy – refers to those families recognized by their respective communities as demonstrating harmony and balance in those life support systems that promote mental, emotional, physical and spiritual well-being (Royal Commission on Aboriginal Peoples, 1996, Vol. 3, p. 109).

Healing – in Aboriginal terms, refers to personal and societal recovery from the lasting effects of oppression and systemic racism experienced over generations. (Royal Commission on Aboriginal Peoples, 1996, Vol. 3, p. 109).

CHAPTER 2

Harmony is the Home: A Literature Review

> *The hogan is built in the manner of this harmony. The roof is in the likeness of the sky. The walls are in the likeness of the Navajo's surroundings: the upward position of the mountains, hills, and trees. And the floor is ever in touch with "the earth mother."*
>
> *The hogan is comprised of white shell, abalone, turquoise, and obsidian, bringing the home and the sacred mountains into one sacred unit. The home is also adorned with the dawn, the blue sky, the twilight and the night - the sun in the center as the fire.*
>
> *Consistent with this harmony are prayers, songs, ideas, and plans - a desire for all good things. Fire, water, air, and soil are required for the existence and well-being of every living thing - plants as well as animals; they all become a part of the home and its harmony with the universe.*
>
> *. . . The hogan is a sacred dwelling. It is the shelter of the people of the earth, a protection, a home, and a refuge. Because of the harmony in which the hogan is built, the family can be together to endure hardships and grow as a part of the harmony between the sacred mountains, under the care of "Mother Earth" and "Father Sky."*
>
> (Louis, 1975, p. 3)

The hogan or traditional home of the Navajo people is symbolic of what home and family mean to Native people around the world. The physical structure might be constructed out of different materials in different parts of the world, but for most Native people, home was and is a sacred place. Made out of natural materials, and standing firm upon Mother Earth, and under the protective gaze of Father Sky, home was always special to Native people, and made them accurately aware of their place and connection to their surroundings and the universe. It is this image of harmony and the home that I begin my review of the literature as it relates to Native families and education.

Traditional life for the Navajo included a process of passing on the culture that was centered around the hogan and the extended family. Thompson (1975) describes this process as:

> The educating process, in Navajo culture, was carried on primarily by the family and extended family; and, through this process, young people received a good education, an education to prepare them to live the life expected of them. They were taught what they needed to know to function in their society - the rules and taboos of their culture, the skills to make a living from their flocks and farms, the accepted behavior expected of them and the responsibilities they must assume to be respected Navajos. Boys were taught what they needed to know to function as male members of the tribe, and girls were taught their roles. Each individual youth, in keeping with his or her age and maturity, not only was permitted but expected to participate with adults in the activities of the group in the work, the social life and certain of the ceremonials and everyday living. This traditional learning process kept youth and adults in close step with each other, and it developed in young Navajos a sense of worth, self respect and respect for elders. The educational process was sound, and it made sense in a culture that was self-contained, with little need for outside contacts (pp. 25-26).

Traditional Hawaiian family life and child rearing were very similar to that of the Navajo. Much of this life style is still practiced by Hawaiians today, especially those living in rural areas of the islands. However, far too many Hawaiians have been disconnected from this life style, and thus, have forgotten the ways of our ancestors. Kelly (1982, p. 4) describes this traditional way of life that for millennia allowed Hawaiians to survive and thrive in these islands:

> From the time of birth, Hawaiian children were surrounded by many people. By touch, voice and eyes they transmitted to children the sense of a family community of living and caring relatives and friends.
>
> The daily life of the Hawaiian extended family, often with 20 or more members and three or four generations, provided children with a rich variety of experiences: men's work, women's work; making tools, cordage, mats, kapa; preparing food, reciting chants; listening to storytelling or family discussions; experiencing love, birth and death. Children were exposed very early in life to the full fabric of community living. "Few, if any, secrets of speech or acts existed within the family."
>
> Much of a child's education consisted of observing family members in their daily activities and eventually trying tasks for themselves. The age of children was not measured in years, but by the tasks they could perform:
>
>> Big enough to carry a small gourd full of water (about). Big enough to carry two coconuts (five or six). Strong enough to carry a smaller member of the family on his back (about 10).

> Teachers in traditional Hawaiian society were the elders: parents, makua, grandparents, kupuna, or other family members - particularly those of parent or grandparent generation with special skills. Older siblings also had great influence over the younger children. The goal of teaching was to prepare children for full participation as functioning members of society. Both in content and form the education of Hawaiian children reflected Hawaiian society's basic values and beliefs.

Because we live in today's society, experiencing and living these traditional Hawaiian values and beliefs is less common, but more urgent in these stressful times. During the summer of 1998, it was my special privilege to work in a Native community as part of a two week field research course that required me to become immersed in another culture and community. My experiences with them, and witnessing their daily struggles to maintain their tribal identity while coping with an ever-changing world made such an impact upon me, that it caused me to shift the focus of my research proposal to strengthening Native families and communities to live, walk and thrive in the western and Native worlds, even as they appear to be perpetually at odds with each other.

I saw, first hand and up close, the effects of government policy on the lives of these Native families, and the struggles they experienced on a daily basis to live by their own values and traditional beliefs. That struggle is precisely as the Royal Commission on Aboriginal Peoples (1996, Vol. 3, p. 22) describes:

> Aboriginal families have been at the centre of a historical struggle between colonial governments on one hand, which set out deliberately to eradicate the culture, language and world view of the First Nations, Metis and Inuit children over whom they assumed control, and Aboriginal parents on the other hand, who believe wholeheartedly that they have a sacred responsibility to maintain balance in the world for their children and others not yet born.

Thus, it is my intent that through this study, I will be able to help Native families to regain and maintain this harmony and balance for the sake of their children and those yet unborn. To see how and to what extent they might live and experience the traditional values and beliefs of their ancestors. This, of course, from a Native Hawaiian perspective, that hopefully applies and have relevance to other Native people. The Royal Commission on Aboriginal Peoples (1996, Vol. 3, p. 22) framed it in these terms:

> Healing the wounds of Aboriginal families is absolutely essential to achieving the rest of the Aboriginal agenda of self-reliance and self-determination. The family is the mediating structure, the bridge between the private world of the vulnerable child and the unfamiliar, too often hostile world of non-Aboriginal society.

As the new millennium dawns, Native families and communities find themselves fighting for sheer survival. My goal, however, is not merely to help them to survive, but more importantly, they must thrive. While we stand at the threshold of the 21st Century, we continue to wrestle with age-old problems. Clearly, the future of tomorrow lies within the hearts and minds of our children today. How we prepare them for that future is crucial to their and the survival of all who call Mother Earth home.

> We believe our children are our future, the leadership of tomorrow. If you believe in that, then you have to believe also that you must equip your future with the best possible tools to lead your community and lead your nation into the twenty-first century.
>
> (Royal Commission on Aboriginal Peoples, 1996, Vol. 3, p. 23)

Equipping our children with the best possible tools for the best possible future, starts with the best possible education that we can provide them. For Native people, that best possible education must include what the Native American Rights Fund (1997, p. 13) stated in its Tribalizing Indian Education project:

> Education holds the future for tribes and tribes have the biggest stake in their children's education. . .
>
> Tribes know that their children are their future. As sovereign governments, tribes have a special responsibility to perpetuate their cultures, their resources, and their lands. Tribal children must have the best education possible to prepare for their own future and to ensure each tribe a future as a people.

This is further supported by the words of George Erasmus, former Grand Chief of the Assembly of First Nations, in an open letter to all the Chiefs of Canada, stated:

> The future of our people in Canada and the survival of our cultures, languages, and all that we value are directly linked to the education of our children. I believe that the wealth of information contained in these reports will enable us to construct an educational system that truly reflects the needs and desires of the First Nations. Furthermore, I believe that these systems, once established, will help us to restore the health of our communities and empower us in our efforts to implement self-government.
>
> (Assembly of First Nations, 1988)

Thus, I begin my search for an education system or process that will help to restore the traditional values and beliefs of our Native cultures for the education and well-being of our Native families and communities. Calls for reforming educational systems to better meet the needs of Native students always include Native culture and language. The most distinguishing feature of Native culture and language is its Spirituality. However, it is that Native Spirituality which is the one thing that has been missing in most educational programs to date. When one mentions Spirituality, Native or otherwise, most people avoid the subject and any attempt to make it a part of an educational experience. But, I believe that Native Spirituality is the very thing that Natives have been searching for in their educational experience. It is the search for the sacred within oneself that will give harmony and balance to our walk in life, and lead us along the true path of a worthwhile life.

In Search of the Sacred

Jerry Mander, in his book "In the Absence of the Sacred," identifies what he thinks is at the heart of the conflict between the Native and non-Native views:

> Perhaps the most painful realization for Americans is that in many of these foreign locales – particularly South America, the Pacific Islands, Indonesia, and the Philippines – the natives' struggles to maintain their lands and sovereignty is often directed against United States corporations, or technology, or military. More to the point, it is directed against a mentality, and an approach to the planet and to the human place on Earth, that native people find fatally flawed. For all the centuries they've been in contact with us, they've been saying that our outlook

> is missing something. But we have ignored what they say. To have heeded them would have meant stopping what we were doing and seeking another path. It is this very difference in world views that has made the assault on Indian people inevitable.
>
> (Mander, 1991, p. 6)

Native spirituality permeates all aspects of Native life. In presenting this literature review, I am acutely aware of how much I don't know about what I am attempting to do, and I am compelled to beg for your compassion as I stumble on. Second, I am acutely aware that my research requires that I approach this task in a certain way – a Native way. Thus, I am driven to write in a certain style, as Hampton (1995, p. 6) has described as "iterative rather than linear," which "progresses in a spiral that adds a little with each thematic repetition rather than building an Aristotelian argument step-by-step."

I begin my review with a discussion of epistemology, both Western and Native views of the study and nature of knowledge. That is followed by a discussion of those elements which I believe are at the core of Native knowledge – the Sacred Hoop or Circle of Life, Mother Earth, Elders, and Through Native Eyes. For purposes of this literature review, these elements are presented as they inter-relate and inter-connect with each other, and are not presented in any hierarchical order. Finally, it is my hope that this chapter will in some small way assist Native people in our survival as a community.

> The goal of Indian people is perhaps somewhat different from the goals of a lot of other people. Their goals are not simply to survive, but to survive as a community; not just to survive as an individual, but to survive as a group. Similarly, the notion of progress in the Indian community is also different. The concept of progress is really not that appealing to Indian people because the purpose of the Indian community is not to progress. The purpose of the Indian community is simply to be, and the people find that being, along with those relationships between people and clans and certain ceremonial kinds of things, is a very satisfying existence. This may be difficult to understand for outsiders. People often assume that Indian tribes and people are going to disappear because

> they are unable to deal with poverty, and that being poor is somehow synonymous with being an Indian. It is difficult to understand how this notion began, because a tribe is certainly nothing less than a big self-help organization that is designed to help people and meet the psychological, spiritual, and economic needs of its members.
>
> (Wilkinson, 1980, pp. 453-454)

Indeed, some non-Native writers, such as Mander and Suzuki, emphasize that global survival is inextricably connected to survival of Native peoples, and that we are forewarned to take whatever measures are necessary to ensure that Native culture and people survive.

> Native customs are evidence of an astute understanding of the psychology of human interactions. Yet aboriginal peoples around the world are in the final stages of an assault by conquerors who are intent on exploiting their land and resource base. Of course, the history of our species is one of conquest and takeovers of territories. But like the current spasm of species extinction, the destruction of indigenous people is now occurring with frightening speed. Once these people have disappeared, their body of priceless thought and knowledge, painstakingly acquired over thousands of years, will disappear forever. And like a species that has lost its habitat and survives only in zoos, indigenous people who have lost their land and eke out a living in tiny reserves or urban slums lose their uniqueness and identity.
>
> (Knudtson & Suzuki, 1992, p. xxvii)

What is the nature of that body of Indigenous thought and knowledge that sits at the brink of extinction? The answer is simply – worldview. Worldview is simply another way of looking at the world and our relationship to each other, nature and Mother Earth.

Worldviews

> But in a world increasingly dominated by the growth imperative of global economics, the infatuation with technology, and the ever expanding demands of an exploding human population, we cling to assumptions founded on the inadequate Cartesian and Newtonian world view. Are there other perspectives from which to make our judgments and assessments, other ways of perceiving our place in the cosmos?
>
> (Knudtson & Suzuki, 1992, p. xxiv)

The answer to Knudtson & Suzuki's query is affirmative. There are other perspectives and ways of perceiving our place in the cosmos, and that is what Spradley & McCurdy (1997) have defined as worldview:

> Worldview - The way people characteristically look out on the universe (p. 407).
>
> Worldview refers to a system of concepts and often unstated assumptions about life. It usually contains a cosmology about the way things are and a mythology about how things have come to be. World view presents answers to the ultimate questions: life, death, evil, and conflicting values (p. 309).

Thus, worldview or epistemology is the study of the nature and attainment of knowledge, and which much of the literature describes as holistic, encompassing the intellectual, emotional, physical and spiritual realms (Barman, Hebert & McCaskill, 1987, p. 5).

Native education has taken on many forms over the years, and some of these forms should have long ago been forgotten and replaced. Hampton (1993, p. 267) explains that "[t]he failure of non-Native education of Natives could be read as the success of Native resistance to cultural, spiritual, and psychological genocide. In any case, for whatever reason, whoever is to blame, Indian education defined as non-Indian education of Indians has had a long and conclusive history of failure." Longboat (1987, p. 23) further describes the effects of non-Native education of Natives as:

> The education provided to First Nations . . . has been an important element in an overall policy of assimilation. It has been a means of replacing Native languages, religions, history and cultural traditions, values, and worldviews with those of the European settler nations and of modifying the values of the Indian nations through their children – those who are weakest and can offer least resistance. Education has worked as an agent of colonial subjugation with the longterm objective of weakening Indian nations by causing the children to lose sight of their identities, history, and spiritual knowledge.

It is the recovery and restoration of that spiritual knowledge that is the objective of my research proposal. This spiritual knowledge is essential to the future well-being of contemporary Native families and communities – thus, education for harmony and balance. Let us consider, what Husen & Postlethwaite (1994, p. 1996) describe as the relationship between worldview or epistemology and education: "Epistemology is that branch of philosophy that deals with the nature and attainment of knowledge. Given that education is concerned with the transmission of knowledge, epistemology is central to educational inquiry and has influenced educational theory at least since Plato."

The information and knowledge gathering of Western and Native approaches differ widely. Ermine (in Batiste & Barman, 1995, p. 102) describes the assumption that drives the Western search for knowledge as:

> One assumption is that the universe can be understood and controlled through atomism. The intellectual tendency in Western science is the acquisition and synthesis of total human knowledge within a world-view that seeks to understand the outer space objectively. In the process, Western science, the flagship of the Western world, sought answers to the greatest questions concerning our existence and our place in the universe by keeping everything separate from ourselves. In viewing the world objectively, Western science has habitually fragmented and measured the external space in an attempt to understand it in all its complexity. Fragmentation of the universe has led to what Bohm (1980) calls a 'fragmentary self-world view.

Knudtson & Suzuki (1992, p. xxii) further expound on this fragmentation as "[t]hus, while science yields powerful insights into isolated fragments of the world, the sum total of these insights is a disconnected, inadequate description of the whole. Ironically, scientists today are faced with the devastating possibility that the whole is greater than the sum of its parts."

Native communities are now painfully aware of the destructive forces that have shaped educational policies and practices in our schools thus far. They now struggle to overcome those painful experiences in these terms:

> Throughout the world, aboriginal people are taking control of their own lives. After centuries of subjugation, they are reaffirming the validity of their cultures and redefining their identities within the context of contemporary society. Underlying this revitalization is a shift of power from external entities, including colonial administrations, to the aboriginal peoples themselves. Political self-determination is growing, economic priorities are being reordered, and territorial bases are being re-established.
>
> Central to this process is control over education. The key to the future of any society lies in the transmission of its culture and worldview to succeeding generations. The socialization of children, through education, shapes all aspects of identity, instilling knowledge of the group's language, history, traditions, behaviour, and spiritual beliefs. It is for this reason that aboriginal peoples have placed such a high priority on regaining control over the education of their children (Barman et. al., 1992, p. 1).

We, Native people, are no longer willing to let others dictate how we should live, think and believe. At the same time our Elders tell us that we must always conduct ourselves so that we are ever in harmony. There is a Hawaiian saying that goes: *Ho'omoe wai kahi ke kao'o*. (Let all travel together like water flowing in one direction. Pukui, 1983, p. 118). Water that does not flow is stagnant, and water that flows into itself converges to a whirlpool that spirals uncontrollably downward. So, how do we make sense of our past and present to make a wholesome picture for a better tomorrow. To peer into the future, we must first contemplate the Native concept of the Sacred Hoop.

The Sacred Hoop

> In the old days, when we were a strong and happy people, all our power came from the sacred circle of the nation and as long as the circle remained whole, the people flourished. The blossoming tree was the living centre of the circle and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, from the west came rain, and the north, with its cold and powerful wind, gave strength and endurance. This knowledge came to us from the external

> world (the transcending world, the universe) and with it, our religion. Everything done by the power of the universe is made in the form of a circle. The sky is circular and I have heard that the Earth is round as a ball and the stars too are round. The wind whirls, at the height of its power. The birds build their nests in a circular way, for they have the same religion as us. . . Our teepees (tents) were circular like the nests of the birds, and were always laid in a circle – the circle of the nation, a nest made of many nests, where the Great Spirit willed us to brood our children.
>
> (Black Elk as cited in Sioui, 1992, p. 8)

The journey towards harmony and balance in Native families and communities begins with the Sacred Hoop or the Circle. The Circle of Life, thus, speaks of the interconnectedness and interrelationships of all life. All are looked upon as being equal and interdependent, part of the great whole, and this view permeates the entire Native vision of life and the universe. It is a power far greater than man. Brown (1989, p. 15, note 5), in his work involving the Sioux, illustrated this relationship as:

> The sacredness of relationships is one of the most important aspects of Siouan culture; for since the whole of creation is essentially One, all parts within the whole are related. Thus, the Sioux refer to each other not by their particular names, but by a term expressing their relationship, which is determined by age levels rather than by blood ties. A young man thus always addresses an older man or woman as "Ate" (Father), or "Ina" (Mother), or if they are much older by: "Tunkashila" (Grandfather), or "Unchi" (Grandmother); and in turn the older address the younger as "Son" or "Daughter", "Grandson" or "Granddaughter".
>
> For the Sioux, all relationships on earth are symbolic of the true and great relationship which always exists between man and the Great Spirit, or between man and Earth understood in its principle. In using these terms, the Sioux thus really invoke or recall the principle, and the individual – or really any particular thing – is for them only a dim reflection of the this principle.

This concept is sometimes referred to as the concept of All My Relations, which Sioui (1992, p. 9) has expounded upon as:

> Every expression of life, material and immaterial, demands of the Amerindian respect and the spontaneous recognition of an order that, while incomprehensible to the human mind, is infinitely perfect. This order is called the Great Mystery. To the traditional Amerindian, life finds its meaning in the implicit and admiring recognition of the existence, role, and power of all the forms of life that compose

> the circle. Amerindians, by nature, strive to respect the sacred character of the relations that exist among all forms of life.
>
> Where their human kin are concerned, the Amerindians' attitude is the same: all human beings are sacred because they are an expression of the will of the Great Mystery. Thus we all possess within ourselves a sacred vision, that is, a unique power that we must discover in the course of our lives in order to actualize the Great Spirit's vision, of which we are an expression. Each man and woman, therefore, finds his or her personal meaning through that unique relationship with the Great Power of the universe. . .

All My Relations is a discussion of the whole or wholeness of all things. Allen (1986, p. 60) describes this wholeness as "[i]n American Indian thought, God is known as the All Spirit, and other beings are also spirit – more spirit than body, more spirit than intellect, more spirit than mind. The natural state of existence is wholeness. Thus healing chants and ceremonies emphasize restoration of wholeness, for disease is a condition of division and separation from the harmony of the whole. Beauty is wholeness. Health is wholeness. Goodness is wholeness." Related to this, and of equal importance is the concept of Mother Earth, and the wholeness of her being is of utmost concern to Native people, past and present.

All My Relations, the Circle of Life, and the Sacred Hoop all refer to the same concept or principle. Arvol Looking Horse described the process of mending the sacred hoop:

> From our renewed spirituality our sacred hoop will be mended. This is when our young people will be coming back to their spirituality. Throughout the tradition they say more people will be talking about Mother Earth. Now we are involved in a lot of environmental issues. So that is what mending the sacred hoop is. Mending ourselves and the people and letting the people know that Mother Earth has a spirit (as cited in Crozier-Hogle & Wilson, 1997, p. 37).

Mother Earth

"The beauty of the trees,
The softness of the air,
The fragrance of the grass,

Speaks to me.
The summit of the mountain,
The thunder of the sky,
The rhythm of the sea,
Speaks to me.
The faintness of the stars,
The freshness of the morning,
The dew drop on the flower,
Speaks to me.
The strength of fire,
The taste of salmon,
The trail of the sun,
And the life that never goes away,
They speak to me.
And my heart soars."
(George, 1974, p. 83)

Mother Earth is a being of supreme importance to the Native mind and spirit, and this essence is respectfully captured in the words of Arvol Looking Horse (as cited in Crozier-Hogle & Wilson, 1997):

> Mother Earth has a beautiful spirit. Everything has a spirit – one blade of grass has a spirit. Mother Earth provides for everything. A person is born sacred. In our system, it all depends on the earth, how long we're going to live. I know that Mother Earth has a lot of strength, but the way things are going it is going to get worse if we do nothing. What we do to Mother Earth, we are doing to ourselves (p. 36).

And that is the Great Law – what we do to Mother Earth, we do to ourselves. So how do we maintain proper respect and reverence for life. McGaa (1990) set it out in these four principles:

> We, the American Indian, had a way of living that enabled us to live within the great, complete beauty that only the natural environment can provide. The Indian tribes had a common value system and a commonality of religion, without religious animosity, that preserved that great beauty that the two-leggeds [humans] definitely need. Our four commandments from the Great Spirit are: (1) respect for Mother Earth, (2) respect for the Great Spirit, (3) respect for our fellow man and woman, and (4) respect for individual freedom (provided that individual freedom does not threaten the tribe or the people or Mother Earth (p. 204).

The concern for Mother Earth is also evident in two other concepts referred to as: Matriarchy and Place. From a Native perspective, the demise of Native cultures and lifestyles has been directly attributed to Western patriarchal fear of gynocracy (Allen, 1986, p. 3). Indeed, the patriarchal order, according to Sioui, "no matter how refined and intellectualized, is nothing but an apology for racism, sexism, and what we term 'androcentrism,' defined as an erroneous conception of nature that places man at the centre of creation and denies non-human (and indeed, non-masculine) beings their particular spirituality and their equality in relation to life's balance (1992, p. 16)."

Allen (1986) explained Matriarchy as:

> The sacred, ritual ways of the American Indian peoples are similar in many respects to other sacred cultures on the planet . . . That is, we share in a worldwide culture that predates western systems derived from the "civilization" model, and, as such, Indians are only some of the tribespeople compelled to suffer the outrages of patriarchal industrial conquest and genocide.
>
> . . . tribal world-views are more similar to one another than any of them are to the patriarchal world-view, and they have a better record of survival (pp. 5-6).

Sioui (1992) further expounded upon the status of Matriarchy in this manner:

> The "high status" of Amerindian women is not, as some authors have declared, "the result of their control over the tribe's economic organization." The matricentric thought in these societies springs from the Amerindian's acute awareness of the genius proper to woman, which is to instill into man, whom she educates, the social and human virtues he must know to help maintain the relations that are the essence of existence and life. Women do not control anything through some "force" they possess, as Judith K. Brown would have it; they act through the natural intuition which Creation communicates to those who are open to its laws. Man, as Bachofen observes, does not possess this genius for educating: "It is by caring for her child that woman, more than man, learns how to exceed the narrow limits of selfishness, to extend her solicitude to other beings, to strive to preserve and embellish the existence of others (p. 17-18)."

The Native notion of Place or Sense of Place refers to appreciation and recognition of certain lands, locations, natural monuments and places as sacred and imbued with special power and spirit. Man is, thus, required to maintain these places with honor and respect to ensure that the spiritual essence and power continues to benefit each succeeding generation of people, whether Native or not. Vine Deloria described power and place as:

> Here, power and place are dominant concepts - power being the living energy that inhabits and/or composes the universe, and place being the relationship of things to each other . . . put into a simple equation: power and place produce personality. This equation simply means that the universe is alive, but it also contains within it the very important suggestions that the universe is personal and, therefore, must be approached in a personal manner . . . The personal nature of the universe demands that each and every entity in it seek and sustain personal relationships. Here, the Indian theory of relativity is much more comprehensive than the corresponding theory articulated by Einstein and his fellow scientists. The broader Indian idea of relationship, in a universe very personal and particular, suggests that all relationships have a moral content. For that reason, Indian knowledge of the universe was never separated from other sacred knowledge about ultimate spiritual realities. The spiritual aspect of knowledge about the world taught the people that relationships must not be left incomplete. There are many stories about how the world came to be, and the common themes running through them are the completion of relationships and the determination of how this world should function.
>
> (Deloria, V. as cited in Colorado, 1988)

Thus, for Natives, Sense of Place anchors their being and identity in who they are and their relationship to Mother Earth, and the places that have special meaning for tribal groups and members. Knudtson & Suzuki relate the following two accounts:

> Stanford University ecologist, Paul Erhlich, and Harvard biologist, E.O. Wilson, are suggesting that science alone is not enough to solve the planetary environmental crisis and that we must re-create for ourselves a sense of place within the bioshpere that is steeped in humility and reverence for all other life (1992, p. xxiv).

> A young Lytton Indian described the Stein Valley as his "cathedral", a spiritual place where he could go and feel the pressures of modern life fall away as he regained a sense of peace and oneness with Nature and a reconnection with the past. These are not romantic ideas of an extinct past that have no relevance to modern urban dwellers. They endure and hold the key to our sanity and survival (1992, p. xxvii).

To ignore these views of Mother Earth, Matriarchal order of the world, and Sense of Place denies knowledge that goes back to time immemorial. These notions persist within Native communities and hearts, and therein are found the seeds of transforming ourselves for the better. We can all benefit by reclaiming this knowledge base, and restoring it and making it a part of our personal and educational systems with all who share this planet.

> . . . our survival is dependent on the realization that Mother Earth is a truly holy being, that all things in this world are holy and must not be violated, and that we must share and be generous with one another. You may call this thought by whatever fancy words you wish – psychology, theology, sociology, or philosophy – but you must think of Mother Earth as a living being. Think of your fellow men and women as holy people who were put here by the Great Spirit. Think of being related to all things! With this philosophy in mind as we go on with our environmental ecology efforts, our search for spirituality, and our quest for peace, we will be far more successful when we truly understand the Indians' respect for Mother Earth.
>
> (McGaa, 1990, p. 208-209)

"Of all the teachings we receive
this one is the most important:
Nothing belongs to you
Of what there is,
Of what you take,
You must share."
(George, 1974, p. 25)

Elders

What is the source of this Native knowledge and teachings? Without question, it is the Elders – keepers of the wisdom, the libraries of Native communities, repositories of Indigenous Knowledge, a sort of Aboriginal World Wide Web. There are three areas that I believe Elders are especially attuned to strengthening Native families and communities, and these are: traditional Stories, Ceremonies and Values. The Elders bring this knowledge and teachings home to the community, and more especially to the children. Garrett (1996) characterized Elders as:

> In the traditional way, Native American elders are honored as highly respected persons because of the lifetime's worth of wisdom they have acquired through continuous experience. Elders bear an import responsibility for the tribal community by functioning as parent, teacher, community leaders, and spiritual guide.
>
> . . . In the traditional way, elders have the responsibility of directing children's attention to the things with which they coexist (e.g., trees, plants, rocks, animals, elements, the land) and to the meaning of these things. In this way, Native American children develop a heightened level of sensitivity for all of the relationships of which they are a part and which are a part of them, for the circular (cyclical) motion of life, and for the customs and traditions of their people (pp. 16-17).

While youth and vigor are admired in western culture, age and wisdom are held in high esteem in Native cultures. Elders are to be distinguished from the elderly, although both are venerated because of their long years upon Mother Earth. Elders, however, assume another dimension in Native communities, because of their "accumulated reservoirs of personal experience, knowledge, and wisdom – or compassionate insight and a sense of the enduring qualities and relationships around them. They freely offer this wisdom to living generations of their people in an effort to help them connect harmoniously with their past, present, and future (Knudtson & Suzuki, 1992, p. 179)."

Kirkness (1992) calls upon us to "give voice to our ancestors, by learning from our Elders as they pass on to us the teachings of their ancestors. They are the keepers and teachers of our cultures. It is our responsibility in this generation to ensure that the ties between the Elders and the youth are firmly entrenched so that the youth of today can continue the process of mending the Sacred Hoop for the benefit of future generations

(Canadian Journal of Native Education, p. 146)." How might we give voice to our ancestors? Kirkness shares:

> We are telling the stories of our ancestors: we are telling the stories through drama, through ballet, through songs, through dance, and through storytelling. We are returning to our ceremonies to mark births, deaths, name-givings, marriages. This is the voice of our ancestors. We are having potlatches and feasts to honor our people. That is giving voice to our ancestors. And we are even building longhouses, and that is giving voice to our ancestors. Yes, we are attempting to accept the challenge to return to our culture in this generation though the path is rough and rocky (Kirkness, 1992, CJNE, pp. 146-147).

Elders bless us in so many ways, such as in their stories and ceremonies. It is through their teachings that traditional ceremonies have yet survived. One such ceremony is the Vision Quest, which the Ojibwa ethnologist, Basil H. Johnson has written about in Sioui:

> Creation is, in the concrete, the fulfillment of the vision of Kitche Manitou (the Great Power) . . . Every being, whether plant, animal or rock [is] composite (material and immaterial) in nature . . . only men and women are endowed by Kitche Manitou with a capacity for vision; only man is enjoined to seek vision and to live it out . . . Vision conferred a powerful sense of understanding of self and of destiny; it also produced a unique and singular sense of worth and personal freedom. Vision, when it did come, was the result of one's personal effort and maturation of the soul-spirit. As it was personal in terms of effort and as it represented a gift from the Creator, no one else was privy to it. There was to be in neither quest nor vision, interference . . . The vision, when it did come, marked the culmination of the preparation and quest and the beginning of a new order of life . . . No longer were the acts of a man or woman isolated deeds devoid of meaning or quality in the moral order. To life, there was purpose; to conduct, a significance in the fulfillment of the vision. No longer was true or applicable the dictum, "no man begins to be until he has received his vision." With the advent of vision, existence became living . . . The Path of Life prescribed by vision was tortuous. Nevertheless, it was the mode by which men who received vision attained integrity, dignity, peace, fidelity and wisdom. (Sioui, 1992, p. 10)

Another aspect of Elders teachings is in the transmission of the cultural values that bind Native communities together. Some of these values have already been mentioned as they relate to the Sacred Hoop, Mother Earth and Elders. But, there are so many more, and their importance cannot be over-emphasized. Sioui (1992) defines them as:

> The portrait of a culture depicts the ideas that are most important to its people. The hierarchy of priorities is called a scale of values; culture, therefore, is fundamentally a question of values (p. 20).

The Assembly of First Nations has also declared the importance and place of Native values in its 1988 national report, Tradition and Education: Towards a Vision of Our Future:

> First Nations education focuses on the well-being of the students. It is a holistic approach that prepares First Nations students for total living. Modern First Nations education is consistent with traditional First Nations education. Both incorporate a deep respect for the natural world with the physical, moral, spiritual, intellectual, and life skills development of the individual. First Nations language and cultural values are taught and enhanced through education. First Nations education develops qualities and values in students such as respect for Elders and cultural tradition, modesty, leadership, generosity, resourcefulness, integrity, wisdom, courage, compassion for others, and living harmoniously with the environment.
>
> (Assembly of First Nations, 1988, Declaration, p. 6)

Through Native Eyes

This has been a journey into the harmonious nature of Native culture. I have seen how prevalent the spiritual is in traditional Native practices and beliefs. To summarize, the Sacred Hoop speaks to man's relationship to the great universe, Mother Earth speaks to man's connection to his ancestral lands and the earth, and Elders connect man to his past, his community and his tribe. If education is truly to be transformed for Native families and communities, then the challenge for our institutions, and for educators, is to find ways that these practices and beliefs become a normal part of the educational process. In my research methodology, I hope to ascertain, from Native families from my home community, those family and cultural practices, traditions, customs and values that have allowed them to nurture academic success and attainment in their children while maintaining their cultural integrity. It is my hope that the results of this study would then be shared with culturally-responsive families who wish the same for their children. In the end, it is hoped that these results will not only contribute to the renewal of Native families and communities, and in the words of Arvol Looking Horse – mend the Sacred Hoop, but could serve as knowledge that perhaps all cultures and communities would find beneficial to their own survival and growth.

I've Tried To Be An Indian

Let no one deny me the right to say that I've tried to be an Indian.
In the White Man's world I found it difficult, but I've tried.
I've tried to care for my people and showed my concern as Chief Dan George,
not how others wished me to show it.
Can the deer climb the tree like a raccoon?
There will always be someone who confuses the deer with the raccoon,
but such a person has slow eyes and a quick tongue.
And if someone says I have not been Indian enough he will never know
how much I've tried.

(George, 1982, p.22)

CHAPTER 3

Seeking In A Humble Way –
Re-Search As Ceremony – An Indigenous Methodology

> *Some time ago it was my privilege to have the responsibility to prepare the traditional protocol that is an initial step in some of the events in which Elders lead their people. In this case, I was in the company of the respected Elder, Art Raining Bird, from Rocky Boy, Montana. At that point the setting was very informal. I looked at him and the realization of who was sitting there made me realize how little I knew. He was sitting in the room where I was preparing the protocol, his white hair down to his shoulders. I thought of the tremendous respect in which he was held by his own people, the profound and detailed knowledge he had of our culture. His stature as spiritual leader in the community was more like that of an institution than a person. He knew what I was doing, but was not watching me intrusively. It was as though he were just noticing, but not noticing. I thought of how poorly I knew how to complete my task, and thought, "What am I doing, trying to prepare the protocol? I don't know how to do this properly, and in the presence of a person who has seen this countless times and knows all its significance!"*
>
> *I said to him in Cree, "Grandfather, I don't know how to do these things. I am trying to prepare the protocol but I realize that basically I don't know anything. As a matter of fact, I have no idea what I'm doing. Please, I implore you, have compassion for what I am doing."*
>
> *Elder Art Raining Bird, for all of his stature and knowledge, was a living example of humility. He looked at me and answered with a deep kindness and understanding, saying "It's nothing, my grandson. We don't know anything."*
>
> - Walter Lightning, 1992, Preface

This passage set the tone and foundation for my search for a research methodology appropriate to my home community, and one based on the humility, kindness and understanding of my ancestors. Elder Art Raining Bird's declaration, "It's nothing, my grandson. We don't know anything." was not a statement of fact, but a recognition that the Elder was well aware of the total circumstances of the situation, including Walter's predicament. This acknowledgment underscores the Elder's relationship to Walter, the sacred objects and those participating in the ceremony. It takes a certain sensitivity to be aware of all of these things, especially the needs of those around us, and to put them at ease, even in very formal and ritualized settings. It is this sensitivity that sets Indigenous re-search apart from mainstream research, and it is my hope that this sensitivity is reflected in this study.

Throughout my re-search, I have tried to let the Spirit of my ancestors guide me in my search, and to ponder this research enterprise. As I have come to study and learn more about research, especially from a western perspective, it is truly an enterprise and in many respects, big business. A special RAND Publication entitled, "Paying for University Research Facilities and Administration," by Charles Goldman, et al., (2000, Chapter 1, p. 1-3), expounds upon this, wherein the authors reported that:

> Federal spending for scientific research at U.S. academic institutions amounted to $15.1 billion in 1997. . . . the federal government is the largest source of funding for research in colleges and universities. Other external sources provide substantial funds as well: about $2 billion each from industry, state and local governments, and a combination of other funders, mostly foundations and private gifts. After the federal government, the largest supporter of university research is the universities themselves from their own funds. Each year universities direct resources they control to support about $5 billion in research.
>
> Looking at federal support in more detail, we see six agencies that sponsor most of the research in colleges and universities. . . . one agency, the Department of Health and Human Services (DHHS), accounts for more than half of the total federal outlay. The DHHS includes the National Institutes of Health (NIH), which organizes almost all of this agency's academic research funding. Five other agencies--the National Science Foundation (NSF), the Department of Defense (DoD), the Department of Agriculture (USDA), the National Aeronautics and Space Administration (NASA), and the Department of Energy (DoE) - account for almost all the rest of federal research funding for colleges and universities.
>
> Just as research funding is concentrated in a few agencies, most of the funds go to a relatively small number of institutions. There are more than 4,000 accredited institutions of higher education in the United States. Of these, about 460 report receiving some federal research funding on an NSF survey. Major recipients are a smaller set. The top 50 recipients of federal research support account for 60 percent of total spending. The top 150 recipients account for more than 90 percent of the total.
>
> The partnership in research between the federal government and U.S. research universities has been beneficial to both. The partnership has been widely praised

> for advancing scientific knowledge, improving the quality of life of Americans, contributing to the nation's prosperity, strengthening its national security, promoting technological innovation, and training the future scientific workforce that will continue these advances in the future. Recent congressional calls for doubling science budgets across the board indicate the high regard policymakers have for this partnership.

Thus, U.S. colleges and universities pride themselves in their ability to compete for and attract huge amounts of government research grants to supplement their budgets and engage in scientific research. And much of institutional identity and prestige is associated with such indicators. But I do not believe that was how it was with our ancient people who also sought answers to perplexing questions that troubled them in their time. For them, research was a ceremony – a most serious undertaking, requiring great personal sacrifice and, at times, much physical, emotional and mental exertion, and sometimes, suffering.

Guiding Values

Indeed, research as ceremony denotes a methodology different in approach and paradigm, a different way of looking and relating to the world – a different perspective, a different worldview. It is not motivated by an economic imperative, concerned with return-on-investment analysis and indirect cost reimbursements, but rather it is based on a different set of values designed to help the re-searcher "to realize our oneness with all things, to know that all things are our relatives; and then in behalf of all things we pray to *Wakan-Tanka* [the Great Spirit] that He may give to us knowledge of Him who is the source of all things, yet greater than all things (Brown, 1989, p. 46)." For me, these guiding values are:

1. *Ho'aha* – to braid, to weave together as one. *Ho* is part of the Hawaiian word *ho'o* which means to make or do, and *'aha* refers to both the cord and

the act of braiding or weaving the cord together. When you combine these two words together, you drop the second *o*, and the word becomes `ho'aha`, which requires me to take up the strands of my re-search and to weave or braid them together into one great whole along with the strands that represent my family, my community and myself.

2. `Ho'ala` – to awaken, to arise. *Ho* has the same meaning as described above, and *'ala* has several meanings, referring to path or way, and it also means to awaken or to arise. Thus, `ho'ala` requires that I must be alert upon the pathway of my searching so that I am aware of all that might cross my path with answers for which I seek.
3. `Ho'ihi` – to respect, to hold in high regard, to make sacred. *Ho* is the same as above, and `'ihi` means to honor or respect. Combined, the word is powerful and compels us to hold all things as being sacred. To `ho'ihi` something or someone means to regard it or him or her with due reverence, and to avoid soiling or contaminating it. The Hawaiian concept of respect is reverence for life, seeing God in all things. Our ancestors had that special ability, and I believe we have that capacity as well, but we have forgotten, and must return to those spiritual roots with practice and training.
4. `Ho'ona'auao` – to seek for inner light and wisdom. `Ho'o` is the same as before, and `na'auao` consists of two words – `na'au`, refers to the intestines, which in Hawaiian thought was the seat of the spirit or where spiritual things could be felt and manifested, and `ao`, which means light or day. Thus, when combined together `ho'ona'auao refers to` inner

spiritual light, knowledge or wisdom, which does not lead to self-aggrandizement, but which is sought for the good of all. On the other hand, *ho'ona'aupo* means just the opposite; *po* refers to darkness or night. Thus, *ho'ona'aupo* means to seek or to be engulfed in spiritual darkness or ignorance.

These guiding values come together in the following account of one of the voyages made by Master Navigator, Nainoa Thompson:

> In 1980 Hokule'a set off from Hawaii on her second voyage to Tahiti. She had made the same journey in 1976, guided by master Micronesian navigator Mau Pialug. But this time, after two years of studying with Mau, Hawaii's Nainoa Thompson would be at the helm.
>
> "Before we left I was panicked," Nainoa recalls, "I had the safety of the entire crew in my hands. There was intense media pressure. I had to appear confident, but inside I was very much afraid. And of the things I feared most was the doldrums." (The doldrums are a band of ascending air near the equator marked by long periods of dead winds followed by buffeting, sky-obscuring rainstorms. This maddening zone of calms and squalls is a navigator's nightmare – thus the metaphor of being "down in the doldrums" to signify a state of mental depression.)
>
> Sure enough, Hokule`a became mired in the doldrums during the voyage, making little headway for seemingly days on end. Eventually, Nainoa radioed a friend aboard the escort boat. "I don't know where I am," he confessed. "I just keep going around in circles. I can't do anything."
>
> After hardly sleeping for days in order to maintain a continuous mental image of Hokule`a's position, he was nearing total exhaustion. Then, in the dead of night, a severe squall suddenly engulfed the canoe. "There was a hundred percent cloud cover," Nainoa remembers. "The wind was blowing hard, but it kept switching directions. The canoe was making good speed, but I wasn't sure which way we were headed, and that's the worst thing: You're going fast, but you don't know where."
>
> Racing along at ten knots, the steersman looked at Nainoa for guidance. Which way to go? He had no idea: "I was fighting to find a star in this blackness, but I couldn't see anything." In the dark void of that night, Nainoa's mind was a knot of fatigue. He couldn't think. He fought against despair. "I remember backing up against the rail, exhausted," he recalls. "And then, somehow, it was almost as if I gave up fighting. I just settled down, and this warmth came over me. All of a sudden I just knew where the moon was, even though I couldn't see it with my eyes."

> Nainoa's vision of the moon provided direction, but was he hallucinating? For a moment, his scientific mind wrestled with his deeper intuition, but then he relaxed and accepted it. "From the image of the moon came a strong sense of knowing where to go," he recalls. "I turned the canoe, got things lined up and felt very, very comfortable, even in the heavy rain and wind. And then, just for a moment, there was a hole in the clouds and the moon appeared – right where I thought it would be."
>
> Even today, Nainoa struggles with the words to define this experience: "From a scientific point of view, it's just unexplainable. It's something very deep that has nothing to do with intellect and everything to do with feelings. It's Na`au, the knowledge of the heart. To tell you the truth, I don't really like to analyze it too much, but it's as if a door opens up to a new way of knowledge that you never even knew existed. For me, that was one of the most precious moments in all my time sailing. That's when I recognized the true meaning of being a navigator – that certain levels of traditional navigation are really realms of the spirit (Low, 2000, p. 80).

These guiding values of *ho'aha, ho'ala, ho'ihi, and ho'ona'auao* help to strengthen the interconnections or relationships between myself as searcher or re-searcher and those or that being studied or researched. From my Hawaiian perspective, it is not enough to only be concerned with the product of obtaining reliable and valid data. Of more importance is the process of relating to the sources of that data, knowledge and information. This process includes, not only how that data is to be obtained, but also how it is to be used, which I discuss in more detail later in this chapter.

Relationality

The sensitivity of Elder Art Raining Bird and Nainoa Thompson are described by Drs. Stan and Peggy Wilson (1998, p. 157) as relational accountability:

> In addition to being related in a kinship manner to all living organisms, there is the added dimension of respect for and taking care of "all our relations." In this context is held the admonition that an individual not fulfilling his or her role as a responsible relation by showing (or indeed feeling) intolerance, hostility, aggression, or disrespect will be served natural justice in order that balance be achieved. Each individual is therefore responsible for his or her own actions, but not in isolation. Individual responsibility for actions must be in relation to all living organisms. It is this web of relationship with each individual in the center that stretches out in all directions. This is our understanding of how the universe

> is held together. We believe that the interconnection among all living organisms is essential for all life forms. The connections must be respected and honored.
>
> This relational world view, carried consciously by some, subconsciously by other Indigenous peoples, affects how we conduct ourselves (even as researchers) in everyday life.

I believe that the Elder was telling Walter, and by extension all of us, that the process or research protocol we are engaged in is for our growth and development, and we should not fear what others may be thinking. As long as we are doing it for the right reasons, with the right frame of mind, and with the well-being of our people and community at heart, then our re-search should be in a good way. This is what is meant by relational accountability.

However, the reality is that our Indigenous communities are beset by numerous problems that are overwhelming and oppressive. Drs. Stan and Peggy Wilson (1999, p. 137) accurately portray the state of too many of our communities as:

> The devastating effects of attempts at forced assimilation have left their mark on many First Nations communities. All too many are in a state of complete dependence with no belief or hope in their own collective will or ability to make substantial change. Other communities struggle on by depending on short-term funding for programs initiated outside their own environment. A deep-rooted psychology of poverty permeates and is evidenced in squalor, apathy, internal squabbling, substance abuse, teen pregnancies, dysfunctional parenting, political power struggling, poor social skills, and perpetual grieving. In fact the effects of colonization run so deep that they have in many cases produced complete communities of dysfunction.

To overcome this pervasive sense of dysfunction and hopelessness, Drs. Stan and Peggy Wilson (1999, p. 137-138) suggest a corollary to relational accountability, and that is the concept of relational responsibility, which three recent graduates of the First Nations Graduate Education Program at the University of Alberta struggled with in reporting the findings from their research:

> Like many competent and caring educators before them, they will become the educational brokers who will take responsibility for connecting relational accountability to relational responsibility. Taking responsibility always involves taking risks. One of the risks is the act of teaching openly about the negative effects of colonization in our educational system and in our communities. It means as well that we must at some point stop blaming and start creating change. This change is already taking place in communities and settings where First Nations educators can see beyond the surface, can analyze the symptomatic behaviors, and can recognize the reasons for present conditions. These educators have already stepped away from the system that once bound them, the system that originally created the chaos. In its place they have created something new. They see clearly, take bold risks, and draw on the wisdom of uncolonized Elders. They do not simply use provincial curricula in an attempt to reshape them for their needs; they create new curricula.
>
> Responsible First Nations educators know that band-controlled education should not simply mean a change of location. It must mean a change of philosophy, a change of curriculum, a change of teaching methodologies, a change of content.

The result of these teachings was that I was led by these guiding values and the principles of relational accountability and relational responsibility in conducting research in my own community in a respectful and responsible way. I sought to qualitatively discover in what ways culturally responsive Native Hawaiian families from my community have helped our children to walk in harmony in both the Western and Native worlds. I wanted to find out how these families were able to help their children to successfully stay in school, while so many dropped out or were pushed out or actually came to hate school. If they didn't enjoy school, how were they ever to complete school and go on to further their education? The trick is to do this while maintaining a deep sense of being Hawaiian, in spite of overwhelming encroachments of assimilation.

The Search Within

> The year 1492 marked the first meeting of two disparate world-views, each on its own uncharted course of exploration and discovery for purposeful knowledge. The encounter featured two diametric trajectories into the realm of knowledge. One was bound for an uncharted destination in outer space, the physical, and the other was on a delicate path into inner space, the metaphysical.

> The Aboriginal world has since felt the repercussions of that encounter of world-views. The relentless subjugation of Aboriginal people and the discounting of their ideas have hurt those aboard the Aboriginal voyage of discovery into the inner space. The tribal crews, along with their knowledge and secrets, came precariously close to aborting their inward missions. Meanwhile, the Western world-view and the concomitant exploration of the outer space continued unabated for the next five centuries. Acquired knowledge and information were disseminated as if Western voyages and discoveries were the only valid sources to knowing. The alternative expeditions and discoveries in subjective inner space by Aboriginal people wait to be told (Ermine, in Batiste & Barman, 1995, p. 101).

This, then, is the telling of my journey within that has led me to self-discoveries about my community and myself. This journey within is the distinguishing factor, for me, between research and re-search, and researcher and re-searcher. In each case, the former tries to explain what is observed by dissecting and breaking it down to it's component parts, while the latter seeks for meaning in the interconnections and inter-relationships between the parts to the whole to all that is around it. This has been one of those self-discoveries for me, one of re-examining and re-evaluating the process of research and my role as researcher. So throughout this chapter and the remainder of my thesis, my use of the hyphen in re-search and re-searcher is to emphasize my role as searcher in this amazing process of searching. I am comfortable with this new focus and method.

My relational responsibility to those who should read this study is that, hopefully, my journey will help you to discover what you need to know about empowering yourself to make a difference in your own family and community. It is through this mutual sharing that the true meaning of "All Our Relations" is demonstrated.

There is a Hawaiian proverb that has helped me in my search. It says:

KÜ KA LAU LAMA I KE KUKUI HO`OKAHI
(Many torches stand to give one light.)

Dr. Manulani Meyer, a colleague of mine at the University of Hawaii at Hilo interprets it thusly:

> Light is knowledge and insight, guidance and wisdom. This speaks of us all, standing, holding our own knowledge, our own wisdom. I am inspired by the sight of us standing with many, many torches. As if we have kindled our kukui and lama in preparation for what is to come. We stand. Together. The image of one light from many calls us to lend ourselves to the vision, to help be a part of what makes clear. There is strength in numbers. The dark will not overtake us . . . see, now the torches. Be humbled by the brilliance. Be guided by what is in you and what is in others. Stand and be ready. It's time.

Indeed, it is time for Aboriginal people to share with the world the alternative expeditions and discoveries of inner space that we have made, and of the answers that we have found within ourselves. It is time to mend the Sacred Hoop. It is time to restore harmony and balance to Native families and communities. We are prepared to advance an education that is culturally respectful and affirming for all people.

Qualitative research, according to Bogdan and Biklen (1992, p. 29-32) features all or part of the following characteristics:

1. Qualitative research has the natural setting as the direct source of data and the researcher is the key instrument.
2. Qualitative research is descriptive.
3. Qualitative researchers are concerned with process rather than simply with outcomes or products.
4. Qualitative researchers tend to analyze their data inductively.
5. "Meaning" is of essential concern to the qualitative approach.

The roots of qualitative research in education have been anthropology, sociology, and the other social sciences, with the focus of much of that research being culture. Qualitative researchers have, thus, been concerned with issues of gaining access, doing fieldwork, conducting observations and in-depth interviews. There is a place for these disciplines in man's search for truth, and is one way of explaining the world as we see and experience it. However, as a Native Hawaiian, I found that the issue of conducting re-search within my own community presented different concerns that demanded more of me than I was prepared to do or give. This was dictated by the circumstances of my relationship to my family and community, and required a different approach.

As a student in the First Nations Graduate Education program, I was aware of the vision that this program played in the over-all mission of the university. A news release announcing the approval of the program described this vision as:

> This new initiative in graduate education in Canada will be process driven while articulating an Aboriginal world view. It will combine existing parameters and standards of university education with the collective efforts of Aboriginal students, scholars, and Elders to develop Indigenous scholars who will maintain and respect the values, integrity and knowledge of Indigenous peoples worldwide (Wilson & Wilson, 1995, p. 96).

This program was designed to specifically address and redress the history of educational programs provided to Native families and communities. As Wilson & Wilson (1995, p. 1) reported:

> The history of education for both Native and non-Native people in North America has been defined by changing relationships and perceptions between governmental, educational, and social institutions and by the individuals and communities being served.
>
> The approach to training and educating Native peoples has been assimilationist model in pattern and practice. The use of a Native knowledge base and the participation of Native faculty has been neither consonant nor compatible with efforts to "westernize" Native learners through education from infancy to the baccalaureate level. . .
>
> Existing graduate programs in education in Canada and the rest of North America do not address Native pre-Contact history, foundations, pedagogy, or epistemology of Native education and educators. Existing colleges and universities in North America, with the exception of tribal colleges, do not enfranchise the Native knowledge base or Native faculty as they research and

> disseminate knowledge. Educational excellence is systematically eroded when the dissemination of knowledge omit this Native knowledge base and inquiry mode.

Conducting academic research within my own community caused me to ponder the complexities of learning and mastering an approach to researching my community that seemed intrusive and altogether unnatural. I had set up interviews with family and community members who knew me well and what I was engaged in. They were most gracious in sharing their knowledge, experiences and aspirations in an informal and personal way. This sharing was through a culturally acceptable format of what Hawaiians refer to as Talking Story.

The rigors of my ethics review were not altogether appropriate to my re-search, and I had to set them aside, for to not do so would create a perception that I was being "haole" or white, which in the context of my situation was unacceptable and demeaning to my family and community. In saying this, I do not intend to demean the white or Euro-American people or society. Rather, I could not act or behave like someone I was not, nor whom my family and community knew I was not. This would have caused social distance and unfamiliarity when there was none. I was faced with the situation of fitting my community to the research methodology or fitting the research methodology to my community. Either alternative was unsatisfactory. Oscar Kawagley (1993, pp. 38-39) reported his frustration with this situation:

> I was raised by a Yupiaq grandmother and experienced seasonal trips for various hunting and trapping activities at an early age. I was taught many of the Yupiaq values of respect for others and nature. I also have an undergraduate major and have taught in the biological sciences, so I have an academic understanding of Western science and the scientific method with its emphasis on objectivity. However, my elementary, high school, and college education convinced me for many years that modernity was the only way to go. It was only in the last two decades that I began to realize that I was living contrary to my upbringing as

> a Yupiaq. I have since been searching for a synthesis between the two ways of understanding the world.

To resolve this dilemma for myself and my re-search, I concluded that there is a place for both Western and Native science, as there is a place for both Western and Native re-search, but each must be willing to acknowledge the worth and value of the other. I am firmly of the belief that not only is this possible, but it is timely. By doing so, we honor Native peoples, communities and cultures in being true to how we view this world.

Archibald, et. al. (1995, p. 147), describe First Nations or Indigenous research:

> As people concerned with First Nations education and research, we seek respectful ways to bring First Nations contexts and research together. We must question our methods, approaches, and practices. We must consider whether our motives and our methods honor and respect First Nations ways.

Motives and Methods

Archibald, et. al. (1995, p. 159), go on to explain the relationship between cultural traditions and research methodology as:

> But the world of today is a continuation of the world of the ancestors, the world of tradition. We do not preserve traditions; our traditions preserve us. It is important that we let this process happen. Postsecondary education in a First Nations context, like research projects of this sort, are part of the process of allowing tradition to preserve present and future generations of students. First Nations programs and research are effective because they spring from tradition; traditions are the bountiful source and inspiration for every aspect of life, including academic.

The motives for aboriginal researchers doing First Nations or Indigenous research is accurately described by Hampton (1995, p. 52) as:

> One thing I want to say about research is that there is a motive. I believe the reason is emotional because we feel. We feel because we are hungry, cold, afraid, brave, loving, or hateful. We do what we do for reasons, emotional reasons. That is the engine that drives us. That is the gift of the Creator of life. Life feels. We do our research, as abstract and intellectual as it may be – whether it is a computer

> simulation of the random reinforcement effect on two-category concept identification or not – we do what we do for emotional reasons. Feeling is connected to our intellect and we ignore, hide from, disguise, and suppress that feeling at our peril and at the peril of those around us.

Armed with the right motives, we as re-searchers are then called upon to utilize appropriate methods to arrive at the answers and meanings that can best help our communities.

Re-Search As Cultural Protocol

As in all things, there are certain ways to approaching members of my community or in approaching anyone or anything, for that matter. The way one approaches any task is dictated by protocol, which includes how one approaches Nature, such as in gathering, fishing or hunting, and especially how one approaches sacred places, or handles sacred objects, or in approaching God. Protocol can be formal or informal, private or public, individual or communal, personal or general, but in all cases, respectful. Protocol is the process that acknowledges and recognizes the *mana* (spiritual essence or power) of the being or entity addressed. Certain situations require that certain steps be taken before one can commence with the task at hand. To ignore those steps reflects badly upon the individual's upbringing and parentage, and diminishes the sacredness of the person's status and being. The process or protocol that I relied on in doing my re-search has application to my community, and is presented here specifically for that purpose and context. Whether they apply to other Indigenous or non-Indigenous communities is yet to be determined and must be decided upon by each community. I believe that this process is universal, with Respect being its overarching feature, and I share it with the intent of reaffirming the integrity of my culture, but not to impose it upon anyone. My only hope is that I have been true to myself, and in doing so; I have been led to the place that I need to be, at this time of my life.

1. *Nänä I Ke Kumu* (Look to the source - from Pukui, Haertig, & Lee, 1972, p. vii). In Native communities, Elders are seen as the source and repository of cultural knowledge and traditions. Wilson (1996, p. 47), in his work with Gwitch'in Elders, stated it this way:

> It is not enough to know about the culture and traditions of the people. Elders must convey a spiritual continuity of the past, present, and future. It is the special ability to apply this knowledge, wisdom, and spirituality to the well-being of the community that makes the elder such an important and unique individual. It is the elders' responsibility to interpret the events of today into the cultural framework of the traditions of the people.

Meili (1991, p. xi), who interviewed numerous Elders throughout Alberta, summed up the qualities that she thought they were especially possessed of:

> All the elders I spoke with are special in terms of their wisdom and accomplishments. I was impressed by their prophetic vision. They taught me I am a part of God, so I could stop my search in trying to find Him/Her in someone else. I relearned God is love and love transcends all, even the possession of supernatural abilities. They invited me to stop pushing so hard and simply trust that God would bring me the experiences I needed to learn from. They explained to me that all things are alive and related to each other. The Great Spirit, or life, or God (whatever you consider to be the highest), is love and always says yes if we seek it and try to live good lives. The elders collectively taught me that all things have a spirit and gently influenced me to give up that search for personal enlightenment and gain. I need to love, trust, and learn from all my relations!

Couture (1991, p. 208) set forth the way one learns from Elders as:

> It is not possible to study and examine Elders in the conventional sense simply because that is not the "way." One learns about Elders by learning from them over a long-period of time, by becoming comfortable with a learning-by-doing model. Their counseling and teaching focus on learning from one's experience. Thus, through respectful and patient observation, evidence of remarkable, incisive intellect, of tested wisdom, of sharp and comprehensive ability, allied with excellent memory recall, and of well-developed discursive ability, is eventually perceived.

Thus, I met with and talked to *Kūpuna* or Elders from my community, people well respected and considered culturally preeminent among my people. In fact, one Elder was a keynote speaker to the United Nations' Conference on Global Solidarity – The Way to Peace and International Cooperation, August 2000. I also met with and talked to Hawaiian and other Indigenous scholars and educators, who became my guides and mentors, and who freely shared their stories and struggles to find their place in the educational, as well as their, Hawaiian or Indigenous community from which they came. They were individuals respected and recognized for their judgment, knowledge, experiences and leadership. They represent all that our community holds to be lofty and honorable. It is my good fortune to know and associate with such good people. They are literally changing our community for the better. Further, they have provided me with living examples of "seeking in a humble way," ensuring that I stay true to the teachings and values of our ancestors.

2. *E noho iho i ke opu weuweu, mai ho'oki'eki'e* (Remain among the clumps of grass, do not seek to elevate oneself - Pukui, 1983, p. 44). To approach members of my family and community properly, I must do so not as a "researcher," but as a "humble seeker." Because I am a member of the community – an insider, I could not and did not approach my community nor am I allowed to conduct myself as if I were outside the social norms and expectations that govern the behavior of our community. In other words, I could not appear to be above or better than my own family or community. In all ways, I acted and behaved as if I never left. I hold a place in my community, and while I may return possessed of new knowledge and teachings, the collective wisdom of my Elders and community supersedes anything that I bring. There will be a time and

place for sharing the things that I have learned, but for purposes of my place in my community, I am there to learn as it were "at the feet of my Elders."

3. *Ho'okupu* (Ceremonial gift giving - from Office of Hawaiian Affairs, 1988, p. 17). This is the traditional practice of gift-giving, which is dictated by *ho'ihi* (respect), *aloha* (love or kindness), and *malama* (caring) for the Elders, the land, and the gods. Since I approached Elders, scholars and families from my own community, I did so by first giving gifts. Some Hawaiians refer to this as giving an offering, out of respect to them for their great stores of knowledge and for taking to time to sit with me.

I also felt the need to give back to the community, and thus, I shared and continue to share the knowledge that I acquired with members of my community at a local university. I was asked to teach an introductory course in Hawaiian Studies to students new to Hawai`i and to this major, and to include some First Nations or Indigenous material as well. This teaching experience has been a part of my re-search journey and an inspiration to me. One of my classes even developed the following:

Guidelines For Conducting Research In a Hawaiian Community

Begin or Start with Pule (Prayer)
Makana (giving and sharing of gifts)
Before beginning, build and establish relationships of trust
Be humble and approach in a humble way
To gain knowledge, you need to acknowledge that you lack some
Talk story
Follow the Spirit, and listen to what the person has to say
Before closing, express gratitude and commitment to preserving the voices and intent of those involved in sharing their knowledge

This has been helpful to me and my community, and is reflected in this study.

4. *He alo a he alo.* (Face to face.)

He alo a he alo (face to face)

That's how you learn about what makes us weep.
He alo a he alo (face to face)
That's how you learn about what makes us bleed.
He alo a he alo (face to face)
That's how you learn about what makes us feel.
what makes us work.
what makes us sing.
what makes us bitter.
what makes us fight.
what makes us laugh.
what makes us stand against the wind.
what makes us sit in the flow of power.
what makes us, us.
Not from a distance.
Not from miles away
Not from a book
Not from an article you read
Not from the newspaper
Not from what somebody told you
Not from a "reliable source"
Not from a cliff
Not from a cave
Not from your reality
Not from your darkness, but
He alo a he alo (face to face)
Or, else,
Pa'a kou ka waha (shut tight, your mouth)
'A'ohe a kahi nana o luna o ka pali;
iho mai a lalo nei
'ike I ke au nui ke au iki;
he alo a he alo.
(The top of the cliff isn't the place to look at us;
come down here and learn of the big and little current,
face to face.)
And come and help us dig, the *lo'i*, deep.
- Puanani Burgess (American Friends Service Committee, 1993)

He alo a he alo tells me that I must do my re-search face to face. Telephone interviews, questionnaires, surveys and other such instruments were not culturally appropriate for me to use under the circumstances of my particular re-search. These would be appropriate in follow up sessions for clarification or documentation, but only if administered face to face. For purposes of this study, I used culturally appropriate ways of observing and gathering stories and teachings, without seeming to be overly nosey or inquisitive – nïele as the Hawaiians would say. Pukui (1972, p. 157) defines nïele as "to ask seemingly irrelevant questions; annoyance at such questioning; exclamation of reproval to one asking such questions." Being nïele is not a positive term, and unless the purpose of these questions are clearly explained and serve an important function to the person, family or community; is seen as rude and justifies one not answering such stupid questions.

Being nïele is troublesome for me considering my age, educational and cultural background, and relationship to family and community members. The import of these relationships from a Hawaiian perspective are described by Scott Whitney, who likens it to a well-mended net or *`upena*:

> The image of the highly efficient fully functioning, maximum potential machine does not make sense in a Hawaiian view of the world. What does make sense is the image of the well-mended net. Much like the metaphor of the net of Indra, each individual is seen as an equal intersection in a web of beneficial relationships. The more connections you have, the more secure you are.
>
> Hawaiians think of social relationships as binding ties which protectively surround a person. These ties are conduits or connecting paths for emotional exchanges between interrelated individuals. The greater number of positive affective exchange relationships a person has, the more secure and protected the individual. . . (1987, p. 9).

5. *Nänä ka maka, ho`olohe, pa`a ka waha, ho`opili mai* (A direct translation of this phrase is – Look, listen, close your mouth, and repeat after me. My translation of this phrase would go somewhat like this – Observe with all your senses; listen; close your mouth or in other words, save your questions for later; and follow or do as I do.) This refers to the belief that by observing one learns; by listening one commits to memory; and by practice and doing, one can master the skills. This phrase captures the

essence of Hawaiian learning by observing-and-doing. Hawaiians were skilful observers, and this method of obtaining knowledge and learning was highly prized, requiring patience and perseverance on the part of the learner and the learned. We have lost much in the way of this skill, and *Kūpuna* or Elders have an intuitive sense in knowing when someone is sufficiently prepared to comprehend and appreciate the knowledge being shared.

6. *Kukakuka* (To discuss or talk story – from Pukui & Elbert, 1986, p. 176). To talk story is the Hawaiian version of the Aboriginal Talking Circle. Talk Story becomes a community or group conversation designed to come to a resolution of particular problems or issues. The goal is not to discover who is right or wrong, or who said what to whom, but to determine a course of action mutually beneficial to all involved. As the conversation or story begins, each participant adds their views and perspectives to the story, and these are taken into consideration, and the story twists and turns until all agree that they have arrived at a point agreeable to all. No one person may dominate the conversation or story, and each is accorded the time needed to share their thoughts fully. Everyone's input is important, and each person adds their story to the ongoing conversation, until it becomes one long chain of stories, each attached to the previous story. You could call it The Never-Ending Story, but more often, a point has been reached that everyone can agree is a solution to the problem or issue at hand. It feels right and for all involved, it is right. All Hawaiians know and practice Talk Story, but I have not found any writings concerning it. Talking Story was part of the process that I used in gathering the stories and teachings from family and community members.

7. *Lokahi* (Community harmony, unity and balance – from Pukui & Elbert, 1986, p. 210). This refers to my role as re-searcher. Whatever re-search I did with my family and community was done to create a greater or enhanced sense of community well-being. The whole objective of my work within the community was to assist in the restoration of community harmony, unity or balance. In other words, I was supposed to be part of the solution and not part of the problem. However, that does not mean that I ignore any wrong-doing or harmful behavior. On the contrary, if I became aware of such conduct, then it was certainly a matter that must be raised in a Talk Story session for appropriate action and resolution. As it turned out, no such action was necessary, although we did have a number of Talk Story sessions involving needs and situations involving family members.

Harmony and balance are the means by which we as Native people and communities struggle to maintain our group or tribal integrity and identity. Pepper & Henry (1991, p. 145) identified the delicate relationship between individuals and their community identity:

> Understandings of life are often developed in relation to the aspects and cycles of nature. The cycle of nature, and life, is a circle, without beginning and without end. While individuals are unique beings, to try and understand them separate from these aspects and cycles is to isolate them from a large part of who they are. When such intactness is broken, it becomes difficult for the individual to live in harmony with the people and things around them. Much of who they are is, in a sense, lost. As people lose cohesion with their world, they also lose touch with themselves; as they are in disharmony with their world, so are they in disharmony with themselves.

Lokahi speaks to the community's efforts to maintain the Sacred Hoop:

Kūlike kākou I ka lōkahi
(Let us all stand together in harmony.)

8. `‘Aia ka mälamalama ma loko iho` (The light or torch of knowledge lies deep within us). This concept speaks to the belief of a collective consciousness and the ownership of the knowledge arising out of the collective memory of the community. That is, whatever knowledge I gain from my Elders, and the scholars, educators, and family and community members, belongs to and is the property of my community. While I might do the work, write up the findings, and determine the themes or patterns from the information shared, that knowledge did not originate with me, and thus does not belong to me. I am empowered to share only that which I am permitted to share. Even if the ideas are mine, the knowledge that it springs from arises out of the collective wisdom of my community.

This concept is illustrated by the following story from the Royal Commission on Aboriginal Peoples (1996, Vol. 2, Part 1, p.105-106), and is rendered in toto to retain its essence and meaning:

> In the time before there were human beings on Earth, the Creator called a great meeting of the Animal People.
>
> During that period of the world's history, the Animal People lived harmoniously with one another and could speak to the Creator with one mind. They were very curious about the reason for the gathering. When they had all assembled together, the Creator spoke.
>
> "I am sending a strange new creature to live among you," he told the Animal People. "He is to be called Man and he is to be your brother. But unlike you he will have no fur on his body, will walk on two legs and will not be able to speak with you. Because of this he will need your help in order to survive and become who I am creating him to be. You will need to be more than brothers and sisters, you will need to be his teachers.
>
> Man will not be like you. He will not come into the world like you. He will not be born knowing and understanding who and what he is. He will have to search for that. And it is in the search that he will find himself.

He will also have a tremendous gift that you do not have. He will have the ability to dream. With this ability he will be able to invent great things and because of this he will move further and further away from you and will need your help even more when this happens.

But to help him I am going to send him out into the world with one very special gift. I am going to give him the gift of knowledge of Truth and Justice. But like his identity it must be a search, because if he finds this knowledge too easily he will take it for granted. So I am going to hide it and I need your help to find a good hiding-place. That is why I have called you here."

A great murmur ran through the crowd of Animal People. They were excited at the prospect of welcoming a new creature into the world and they were honoured by the Creator's request for their help. This was truly an important day.

One by one the Animal People came forward with suggestions of where the Creator should hide the gift of knowledge of Truth and Justice.

"Give it to me, my Creator," said the Buffalo, "and I will carry it on my hump to the very center of the plains and bury it there."

"A good idea, my brother," the Creator said, "but it is destined that Man should cover most of the world and he would find it there too easily and take it for granted."

"Then give it to me," said the Salmon, "and I will carry it in my mouth to the deepest part of the ocean and I will it there."

"Another excellent idea," said the Creator, "but it is destined that with his power to dream, Man will invent a device that will carry him there and he would find it too easily and take it for granted."

"Then I will take it," said the Eagle, "and carry it in my talons and fly to the very face of the Moon and hide it there."

"No, my brother," said the Creator, "even there he would find it too easily because Man will one day travel there as well."

Animal after animal came forward with marvelous suggestions on where to hid this precious gift, and one by one the Creator turned down their ideas. Finally, just when discouragement was about to invade their circle, a tiny voice spoke from the back of the gathering. The Animal People were all surprised to find that the voice belonged to the Mole.

> The Mole was a small creature who spent his life tunneling the earth and because of this had lost most of the use of his eyes. Yet because he was always in touch with Mother Earth, the Mole had developed true spiritual insight.
>
> The Animal People listened respectfully when Mole began to speak. "I know where to hide it, my Creator," he said, "I know where to hide the gift of the knowledge of Truth and Justice."
>
> "Where then, my brother?" asked the Creator. "Where should I hide this gift?"
>
> "Put it deep inside them," said the Mole. "Put it inside them because then only the wisest and purest of heart will have the courage to look there."
>
> And that is where the Creator placed the gift of the knowledge of Truth and Justice.

And that is where I must place the gift of knowledge shared with me from my *'ohana* (family) and *Kūpuna* (Elders), deep within the hearts of the members of my community. Anywhere else would not be as meaningful and appropriate. By doing so, I am practicing what I teach, which is to honor one's family, ancestors and community. The collected stories and teachings do not stand apart, nor are they analyzed separate, from the community that gave it life. Indeed, the people, the community, the knowledge, the approach, the re-search, the re-searcher, are part and parcel of what constitutes – community, and hence all are neatly inter-twined in the well-mended net of the *'upena* or Sacred Hoop.

Walking with Care: An Indigenous Code of Ethics

Throughout this chapter, I have tried to relate an Indigenous code of ethics based on the principle of relationality or All My Relations. The gathering of stories and teachings from a Native community requires different approaches, with different considerations:

> Knowledge about "Walking With Care" is earned, not learned from a book, from an Indian, or from reading this article. When I was young I was told that it takes

> hard work, perseverance, a firm belief in a teaching, and willingness to give it away. In giving this knowledge away to others we keep it (Akan, 1992, p. 214).

In giving their knowledge away to me, and preserving it in the words upon these pages, I give all honor and respect to them for their courage, faith, and goodness. Without their kind words, touching stories, and strong examples, I would not have been able to finish or even begin this work. Theirs are the stories that must be told. Theirs are the voices that must be heard. If my voice is heard above theirs, then I have failed as an Indigenous or Hawaiian re-searcher. I must be no more than another knot in the host of knots that is the *'upena* of my community. To this end, I pay homage to the ties that bind and hold our community and all Native communities together. Wilson & Wilson (1998, p. 157) elaborate on this inter-connectedness:

> In addition to being related in a kinship manner to all living organisms, there is the added dimension of respect for and taking care of "all our relations." In this context is held the admonition that an individual not fulfilling his or her role as a responsible relation by showing (or indeed feeling) intolerance, hostility, aggression, or disrespect will be served natural justice in order that balance be achieved. Each individual is therefore responsible for his or her own actions, but not in isolation. Individual responsibility for actions must be in relation to all living organisms. It is this web of relationship with each individual in the center that stretches out in all directions. This is our understanding of how the universe is held together. We believe that the interconnection among all living organisms is essential for all life forms. The connections must be respected and honored.

I have tried to walk with care in my community, and have given due regard to the guidelines set forth by Daes (1995) in her final report of principles and guidelines for the Protection of the Heritage of Indigenous People (E/CN.4/Sub.2/ 1995/ 26), United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities:

> 3. Indigenous peoples should be recognized as the primary guardians and interpreters of their cultures, arts and sciences, whether created in the past, or developed by them in the future.

> 5. Indigenous peoples' ownership and custody of their heritage must continue to be collective, permanent and inalienable, as prescribed by the customs, rules and practices of each people.
>
> 8. To protect their heritage, Indigenous peoples must also exercise control over all research conducted within their territories, or which uses their people as subjects of study.
>
> 10. Any agreements which may be made for the recording, study, use or display of Indigenous peoples; heritage must be revocable, and ensure that the peoples concerned continue to be the primary beneficiaries of commercial application.
>
> 13. Every element of an Indigenous peoples' heritage has traditional owners, which may be the whole people, a particular family or clan, an association or society, or individuals who have been specially taught or initiated to be its custodians. The traditional owners of heritage must be determined in accordance with Indigenous peoples' own customs, laws and practices.
>
> 36. Researchers must not publish information obtained from Indigenous peoples or the results of research conducted on flora, fauna, microbes or materials discovered through the assistance of Indigenous peoples, without identifying the traditional owners and obtaining their consent to publication.

This has been a ceremonial unfolding of the sacred bundle or pü`olo that is Indigenous or Hawaiian Re-Search. The guiding values and principles of my research methodology are who I am as a person, and as a Hawaiian. It is my hope that you gain a greater appreciation of my community, and a greater understanding of our people. Millions of tourists visit Hawai'i each year, but few ever experience the true Hawai'i of the Hawaiian people. In these pages, you will have come closer to experiencing the real Hawai'i, than the razzle, dazzle, hustle and bustle that is Waikiki. I close with this chant, which serves as a prayer to the Creator that we may all be guided to those sacred things which will help our families, our communities, our peoples, and our Nations.

E homai ka 'ike mai luna mai e
(Grant unto us knowledge from within and from above)
O na mea huna no'eau o na mele e
(Of the many sacred things, and the healing songs)
E homai, e homai, e homai e (Grant to us, grant to us, grant to us)

CHAPTER 4

The Ancestors' Wisdom Lives On – Traditional Teachings For Contemporary Times

'Ekolu Mea Nui
(Three Important Things)

'Ekolu mea nui ma ka honua
(There are three important things in the world)
O kamana'o i'o kamana'olana
(First there is faith, then there is hope)
A me ke aloha, ke aloha kai 'oi a'e
(And there is Aloha, and Aloha is the greatest of these)
Pömaikai nä mea apau
(And everything is blessed)
Pömaikai nä mea apau
(And everything is blessed.)

The title of this chapter is taken from a speech given by Aunty Malia Craver at the United Nations Conference on Global Solidarity, on August 30, 2000, in New York City, New York. The theme of the conference was, "The Way to Peace and International Cooperation," and Aunty was one of many distinguished speakers addressing the conference, which included dignitaries such as Kofi Annan, the U.N. Secretary, and other world leaders, diplomats, and ambassadors. It was a great honor for her, and a great honor for our Hawaiian people, as she is a well-loved and respected *Küpuna* (Elder) from our community.

Aunty shared her speech with us after returning from New York City, and in her opening remarks, she clearly identifies the Hawaiian protocol in making any kind of address:

> It is indeed an honor for me to be in your presence this afternoon. I welcome this opportunity to address this distinguished group of world leaders, diplomats, ambassadors, families, friends and my brothers and sisters all over the world. *ALOHA!*

> I do have a brief protocol that I must do as a Hawaiian of the Polynesian Race and that is my right. And, as an American Citizen, I do have that right and that is to recognize my Higher Power and my ancestors and your ancestors, too.
>
> I want to express my greetings of *ALOHA* to God, my Heavenly Father, and Jesus, my Lord and Savior. I love you Heavenly Father and Jesus. And, to my ancestors, and all of your ancestors, I greet them with fond aloha and I love each one of them (Craver, 2000. p. 1)

So, as Aunty has done, I must do likewise. Thus, I have opened this chapter with a hymn to God, our Heavenly Father, for the many blessings that He has allowed to come my way. Indeed, I acknowledge that I am nothing and anything that I have or am I owe all to Him, my ancestors, and my family. That is what I have been taught, that is who I am, and this is part of my *Mele Mo`okü`auhau* or genealogical chant:

Mele Mo`okü`auhau o Kauhola

`O Eben Naihe Kukui Palake, he käne,
Noho iä Kamanohaua, he wahine,
Hänau o Solomon Benjamin Hanohano, he hua
`O Solomon Benjamin Hanohano, he käne,
Noho iä Maria Lupua Kekoa, he wahine,
Hänau o Kolomona Hanohano, he hua,
`O Kolomona Hanohano noho iä Kaliko`okalani Pi`ianaia,
Hänau o Kauhola Hanohano `Ekahi, he hua,
`O Kauhola Hanohano `Ekahi noho iä Keonaona Ho,
Hänau ia`u, o Kauhola Hanohano `Elua.

Genealogical Chant for Kauhola

Eben Naihe Kukui Palake, male,
Married Kamanohaua, female,
Gave birth to Solomon Benjamin Hanohano, a son,
Solomon Benjamin Hanohano, male,
Married Maria Lupua Kekoa, female,
Gave birth to Kolomona Hanohano, a son,
Kolomona Hanohano married Kaliko‘okalani Pi‘ianaia,
Gave birth to Kauhola Hanohano Sr., a son,
Kauhola Hanohano Sr. married Keonaona Ho,
Gave birth to me, Kauhola Hanohano Jr.

My genealogy goes much further back than that, but for purposes of this protocol, it is sufficient as it identifies some of my more immediate ancestors, who I honor and express my great love to and who guide me even today.

O Ke Kahua Mamua, Mahope Ke Kūkulu
(Set the Foundation First, then the Building)

The second half of the title – Traditional Teachings for Contemporary Times – reflects the value I have gained from the teachings of the stories and experiences shared with me by family and community members. These teachings were given at different times, by different people, at different stages in the process of my re-search. However, before I can share these teachings, I found myself engaged in an inner struggle similar to those recorded by Manu Meyer and Ani Mikaere.

Meyer's quest for a culturally appropriate research process led her to conclude (Meyer, 1998, p 82):

> There was nothing "ordinary" about this research. It was a contrived interview, with specific questions, with an over-arching idea that needed clarification. And because of this "imposition," particularly because the ideas were so abstract, I felt I could only go to people I respected and had history with in order to receive the kind and quality of responses this work was able to garnish. A good sense of humor helped move this process toward a "data collection" mode. It is a fascinating thing to note that almost everything about doing this thesis was contrary to what the content is trying to portray – i.e., that culture defines culture, or that the timing for knowledge is more organic. Perhaps, one day, I will be able to synthesize a more cultural process for research that reflects a more appropriate epistemology.

Mikaere faced the same predicament with her law thesis, and ultimately came to the same exasperating conclusion (1995, pp. 5-6):

> It was extraordinarily difficult to divide this discussion into discrete sections, for the material was all so interconnected. This is a reflection of a world view which embraces the interconnectedness of all living things through whakapapa. The principle of whanaungatanga or kinship permeates every aspect of Māori existence, and makes it nonsensical to discuss any one aspect in complete

> isolation from the others. Yet the framework of a law thesis seemed to require the organization of the material into headings and sub-headings. Ultimately, I opted for the imperfect solution of dividing the discussion into six sections, while noting the artificiality of the division and the interrelatedness of each section to all the others. It must be stressed, however, that this is an imperfect solution. The difficulties of trying to fit a discussion of Māori law into the structural requirements of a Pākeha law thesis pose challenging theoretical and methodological questions which have yet to be addressed.

I will attempt, in this chapter, to address the theoretical, methodological and epistemological issues raised by both Meyer and Mikaere, which they decided to put off to another day. I have reached the same point as they, but I do not have the luxury of putting it off as it is not only blocking the way, but I cannot find any way around it unless it is addressed and resolved. To satisfactorily answer these questions in my own mind and heart, it was necessary for me to set a proper foundation that allowed me to resolve this inner conflict. I was faced with four ethical dilemmas, as an Indigenous re-searcher, in presenting this material. The dilemmas were: Symbol of My Re-Search, Consent, Naming of Elders, and the Data Presentation/Analysis dichotomy. As I explain in the sections that follow, these dilemmas arose out of WHO I am as an Indigenous or Hawaiian person, as opposed to WHAT I am as a university graduate student doing research. These are dilemmas because of the inherent conflicts in worldviews. I have resolved them on the side of cultural integrity; in other words, what fits in terms of my culture, but I am cognizant of liability concerns that the university has, and so I have tried to navigate my re-search through these contradictions, being respectful of both.

DILEMMA 1 – Symbol of My Re-Search

To begin my foundation, I needed an image or symbol to help guide me through this process. That came to me on a summer morning, sitting in a Talking Circle with my advisors, Stan and Peggy Wilson, and two of their children, also doctoral candidates at different universities in the United States and Australia. We all seem to be at the same point in our writing, and have been sequestered in their charming cabin beside a lake in northern Manitoba, just off their home reserve, the Opaskwayak Cree Nation. We sit in a Talking Circle each morning to share where we are in our writing, what obstacles we are facing, and where we need to go to for that day. This is all part of the process, all part of the journey, and all part of the Never-Ending-Story.

As I look out over the lake, I am awed at its immensity. I cannot see the far shoreline, so to me this looks more like an ocean, than a lake. I have had to remove myself from my home community to have the time and space to finish writing this thesis. This is not a negative thing, but illustrates the demands placed upon Indigenous students trying to better themselves by completing their education for the sake of their communities, all the while trying to help their communities find new solutions to age-old problems.

Presently, I work as the Executive Director of the Native Hawaiian Education Council, and I love my work. This is the job that I have always dreamed about, because in this position, I have the opportunity and mandate to help design programs and services for the improvement of Native Hawaiian education. The Council is supportive of my completing this thesis and degree, and has allowed me to take time out of my job to finish this work. I also love my family, and they have been supportive of my completing this thesis and degree, and have allowed me to take time out of my family obligations to finish this work. This has been important to me, for without their love and support, I know I would not be able to do this.

But with family, work and community weighing heavily upon me, I had no time to devote to writing. I was able to gather my stories (data collection), and I had time to think about these things (data analysis), but realistically, I did not have time to put my ideas into my computer. Thus, I have Stan and Peggy to thank. I owe them a great debt of gratitude for opening their home, hearts and minds to me that I might finish this work.

RESOLUTION 1 – Sacred Altar

The image or symbol that helped me to conceptualize the process of presenting this work in a form understandable to me is that of the *Lele* or sacrificial altar or stand. This was usually an upright stand made out of wooden poles, like a scaffold, on which offerings are placed. *Lele* also means to jump or fly. Thus, the *lele* is an altar from which sacred offerings fly or travel to the Creator. The *lele* is constructed out of four poles that are sunk into the ground to hold it firmly in place, and stands about 8 to 10 feet tall. It is usually divided into two or three levels or platforms, upon which different types of offerings or *pü`olo* are placed. A *pü`olo* is also referred to as a bundle or sacred bundle, because of its use as an offering or sacrifice, and the handling of such bundles is called *mälama pü`olo* or the caring or keeping of Hawaiian things (Pukui, 1972, p. 148). Such sacred bundles contained items or objects sacred to the gods. Depending on the occasion or need, an appropriate item would be gathered or made, and wrapped in ti leaves, then ceremonially place on the *lele*.

So, consider this chapter as a *Lele* or sacred altar, upon which is placed the *pü`olo* or sacred bundles of the stories and teachings shared with me from my Elders and family members. Thereafter, you will have to *mälama pü`olo* or be responsible for the care and keeping of these bundles of knowledge that have now been shared with you.

DILEMMA 2 – Consent

Obtaining consents was easy, getting them to sign consent forms was intrusive, insulting and disrespectful. Elders and family members alike saw the written form as protecting the university and not them. Because of prior history and prior dealings, they do not trust written documents that require their signature. Talking to them about the consent form was awkward. The form placed a barrier between us, and created a social distance that was uncomfortable, and seemed to strangle our relationship. It intellectualized something that was spiritual. That was not my purpose and was not what I was seeking.

What I was asking of them in the way of teachings and stories, they were freely willing to share. Because of my relationship to them as family and community member, they trusted me, and trusted that I would do the right thing. They also want to see me complete this work and complete my studies, because I will then be in a better position to help my family and community.

They do not trust the foreigners and the university so many thousands of miles away. Putting their signature to a piece of paper had no bearing on their sharing. They did it out of an obligation based on our relationship. They wanted to share and did share with me all that I needed to know. Some of what they shared I will not write due to its sacred and personal nature. Everything that I have written on these pages, I have permission to write and share. They, my family and community members, know that this is meant for a greater audience than they.

They sat with me, or actually I sat with them, and the stories and teachings came flowing out. That is the nature of their consent. If they took time out of their busy schedule to talk to me, than that was all the consent I needed. My explanations to them about the nature of my study, their voluntary status as informants, and their rights to full disclosure, confidentiality, veto and withdrawal made absolutely no sense to them, because I was one of them. They could not conceive that I could harm them, our family, or our community in the work that I was trying to do. They did, however, conceive of harm that could come out of this paper that I was waving in front of them.

RESOLUTION 2 – Prior Approval

Using Relational Responsibility as a guide, I will present this thesis to members of my family and community, particularly those whose voices are named herein, to receive their final approval before submission to the university for publication. For the most part, this has already been done, and what is included in this work has already received prior approval.

DILEMMA 3 – Naming of Elders

Related to my dilemma in obtaining Consent Forms, is the reluctance I have about omitting or providing pseudonyms for the names of *Kūpuna* or Elders, whose stories and teachings are shared in this thesis. In one of my Talking Circles by the lake (TCBL), I was reminded that *Kūpuna* or Elders are the living libraries or texts of Indigenous and Hawaiian cultural knowledge. For me to remove their names from their stories and teachings is disrespectful and presumptuous, and gives the appearance that the words are now mine. This would destroy the trust and respect of our relationship, is misappropriation of the common kind, and totally out of keeping with proper protocol and etiquette. They are truly the Guardians and Keepers of the Knowledge and Wisdom, and are living examples of how, as Aunty Malia has stated, "The Ancestors' Wisdom Lives On." Their words, lives and examples help us to mediate between our ancient traditions and contemporary lifestyles. They ensure continuity amidst chaos. To not name them, kills their wisdom and their memory, is cultural suicide, and brings shame and dishonor to me and my family. I cannot bring myself to do that. In a later section I explain the importance of names, and how they guide and bless our lives.

RESOLUTION 3 – *Kūpuna* or Elders As Living Texts

Using Relational Responsibility as a guide, I have given full credit and due citation to my *Kūpuna* for their knowledge, as if obtained from a text or other written source. Ours is an oral tradition, and while much has been written about us, much less has been written by us. That is now changing with more Hawaiians and other Indigenous people pursuing higher degrees and writing the stories and teachings of our communities, as I have attempted to do here.

DILEMMA 4 – Presentation/Analysis Dichotomy

This dilemma addresses the issues previously raised by Ani Mikaere at the beginning of this chapter. I struggle with giving the part without sharing the whole. Thus, I am in a quandary as I prepare to share the stories and teachings (data), and must determine when to present the data, and when to analyze it? Do I present all the data, then break it down and analyze each piece? Or do I present one piece of data, analyze it, and then go on to the next piece of data, analyze it, and so on? The puzzle for me is, as soon as I tell any part of the story, I feel compelled to tell the whole story or as much of it as is necessary to properly understand the meaning of it. Thus, the story continues to grow in importance over time, not because the story itself has changed, but because its application and relevance changes with the maturity and life-experiences of the listener. The importance of stories in Native cultures is not the story, but the meanings one draws from those stories. Meanings from stories and teachings continue to be discovered and rediscovered throughout a person's lifetime.

To guide me through the complexities of this dilemma, I rely upon the emerging work of Shawn Wilson, son of Stan and Peggy Wilson, who speaks directly to this issue and shares his insights on Collaborative Analysis and Intuitive Logic. I find these to be compelling and pertinent to my re-search (Shawn Wilson, 2001, Chapter 2, p. 11):

> If we once again attempt to utilize an Indigenous paradigm in analyzing the results of our research, the importance of relationship must continue to take precedence. The question then is how this may be achieved. When using relational accountability as a style of analysis, the researcher must ask how the analysis of these ideas will help to further build relationships. What relationships help to hold the ideas together? The methodology that is used to research the topic will influence how these relationships develop. The methods of analysis need to compliment the methods of data collection in order for the research to make sense.
>
> The ideal of linear logic in non-Indigenous research is upheld in most of the sciences. By using this way of thinking in order to analyze research data, one looks at the topic by breaking it down into smaller, supposedly manageable portions. Each piece of a topic is examined in minute detail. The researcher must then attempt to put it all back together in a logical order, hoping to discover any rules or laws that may be applied to the whole. The process must be very systematic in order for accurate results to be obtained.
>
> The Indigenous paradigm of using relational accountability differs in the style of logic that will be utilized by the researcher in their analysis. Logic needs to become more intuitive as the researcher must look at an entire system of relationships as a whole. To break any piece of the topic away from the rest will destroy the relationships that the piece holds with the rest of the topic. An analogy that one research participant used is that the data and analysis is like a circular fishing net. One might attempt to examine each of the knots that have to work in conjunction in order for the net to function. So any analysis must examine all of the relationships (strings) between particular events or data (knots) as a whole before it will make any sense.

RESOLUTION 4 – Collaborative Analysis

Using Collaborative Analysis as a guide, I have done as Shawn suggests (Shawn Wilson, Chapter 2, p. 12-13):

> Research conducted by an individual (or group of individuals) on an Indigenous topic may successfully meet the criterion by which non-Indigenous research is judged, such as validity and reliability. The research may accurately describe a "fact." But if the researcher is separated from the research (taken away from its relationships) it will not be accepted within an Indigenous paradigm. The research will not show respect for the relationship between the research participants and the topic.
>
> Rather than the goals of validity and reliability, research from an Indigenous paradigm should aim to be authentic or credible. By that I mean that the research must accurately reflect and build upon the relationships between the ideas and participants. The analysis must be true to the voices of all the participants, and reflect an understanding of the topic that is shared by researcher and participants alike.
>
> One method through which this authenticity or credibility may be ensured is through continuous feedback with all research participants. This continuous feedback allows each person or idea in the research relationship to not only check the accuracy of the analysis, but also to elaborate upon ideas and to learn from other participants. Participants are not only given back the ideas that they presented to review, they also get the opportunity to listen to and interpret concepts presented by others. Relationships in the research are built not only between researcher and individual participants, but among the participants themselves and the ideas that are being discussed. Taking this one step further allows research to be collaboratively analyzed.
>
> Once we get away from the idea that knowledge is individually owned, collaboration in the interpretation of knowledge becomes not only feasible but desired. While I may be the one who is the storyteller in this thesis, the knowledge that is presented does not belong to me, or even to the amalgamation of research participants. The knowledge is part of the relationships between us, and cannot be owned. Other participants in the research should help to analyze the processes and concepts that are presented. This analysis may be ongoing, and will help to shape the very nature of the research as it progresses.
>
> Collaborative analysis allows the results to be encircled within a set of ideas and relationships. Triangulation is a technique used in many non-Indigenous research projects that gets the researcher to look at something from different angles or points of view. It is supposed to help ensure that any possible distortion from one point of view is corrected so that things are measured accurately, or seen as they

> actually are (again reflecting a particular paradigm). In analysis through an Indigenous paradigm, the accuracy does not play as big a part in describing the phenomenon, but is more important in describing the set of relationships that the phenomenon has. The ideas or concepts are thus encircled within an entire set of relationships. All participants in the research are a part of analyzing these relationships and needed to ensure that the concepts are properly encircled.

I apologize for relying so heavily on Shawn's work, but this is the best discussion on this issue to date, and offers the best solutions, from an Indigenous perspective, yet available. Having described these challenges and resolutions, I am now prepared to complete the construction of my *Lele*. So far, this step in the process can be likened to setting the poles of my *Lele* into place. They have been sunk deep into the ground, and will stand firm as they hold the *pü`olo* or sacred bundles. I will need to construct or attach platforms to these poles at varying heights as tiers, upon which the *pü`olo* will be placed.

TIER 1 – Family Circles

The first or bottom or initial level represents family circles. These were family gatherings that occurred throughout the collection of my data (stories), and sometimes were planned, but oftentimes were spontaneous. These were family circles involving just my wife, children and myself, sometimes my extended family in Hawai`i, and at other times included family friends touched by the unfolding family events, emergencies or activities in both Hawai`i and Canada.

Chronologically, the first of these circles was a presentation that my wife and I did at the World Indigenous Peoples Conference on Education, held in Hilo, Hawai`i, August 1999. This circle was attended by forty-two Indigenous people from around the world, and was the start of gathering the stories. The next circle was a farewell by our First Nations friends at the University of Alberta, in Edmonton, February 2000, as my family and I were preparing to return to Hawaii to a job offer I had received, and to try to finish my re-search. This second circle involved over 100 people, and while it was not a formal circle, the conversations of that event brought me to certain insights. The third circle was an incident involving a family member, who was nearly killed in July 2000 as a result of a car accident. This third circle was an on-going circle that lasted over a period of two or three weeks and involved about thirty-two family members and close family friends. We have had many other family circles before and after these particular ones, but these are the relevant circles for this presentation.

These family circles will be described in more detail later in this chapter.

TIER 2 – Talking Story

The second or middle level represents talking story with Hawaiian or Indigenous educators and scholars. As described in the previous chapter, Talking Story is a method of reaching understanding, of coming to consensus, of putting oneself in the place of the other person. How is this done?

Talking Story is not as structured as the Aboriginal Talking Circle; in fact some say it has no structure, although it does have rules and a certain protocol. Whereas the Talking Circle by design, begins "by the passing of an eagle feather, or a similar sacred object, with the holder of the feather speaking her mind and from her heart regarding the topic at hand. Circle members listen without interruption until the speaker is finished and passes on the sacred object. No one may speak across the circle or out of turn. The circle is regarded as sacred, and the holder of the eagle feather is obligated to speak truthfully. The speaker is also required to limit her words to her own experiences and feelings. Generalizing or speaking for others is not permitted (Martin, 2001, p. 58)."

Talking Story, on the other hand, is more like being at a school playground, with the children gathered around the merry-go-round. As the merry-go-round spins, children can decide when to jump on, or when to jump off. The merry-go-round may be going too fast or too slow for children, depending upon its speed at the time and their ability to hook on to the bars based on past experiences. Any child standing on the side or riding the merry-go-round can go on or off at any time. However, those who are riding the merry-go-round too fast for others to jump on are obligated to slow it down so the younger ones or other kids can jump on. If we are all on the merry-go-round together, traveling at a speed comfortable to all, then we can all enjoy the ride.

That is how Talking Story works. Anyone can jump into or out of the conversation at any time or decide not to speak at all, but they must always be respectful of the other's point of view. Sometimes the discussion is slow and methodical, and at other times it might be fast and chaotic. However, the objective for all involved in Talking Story is to all be in agreement or working towards a common understanding regarding the matter under discussion. We can disagree without being disagreeable. Being confrontational and openly disagreeable to another person's view is frowned upon. That seems to be changing now in our communities. We seem to be losing the ability to listen with our hearts, and are more concerned with asserting our rights, than in doing right.

The purpose of Talking Story is to mentally, emotionally, and spiritually reach across the circle to try to understand the other person's perspective. In other words, we speak to understand, not to be understood. We are not trying to make a point, we are trying to understand the point. Silence or the absence of objections is seen as an affirmative. If you have no concerns about what is being said or the direction of the Talking Story, then you should be accepting and agreeable with the outcome. At that point, everyone should all be on the merry-go-round enjoying the ride.

Talking Story can be in a group setting or one-on-one. The same principles apply as we try to reach an understanding and meeting of spirits. For my re-search, I had Talking Story sessions with individuals of the same quality and ability as Meyer described her informants:

> And because of this "imposition," particularly because the ideas were so abstract, I felt I could only go to people I respected and had history with in order to receive the kind and quality of responses this work was able to garnish (1998, p. 82).

Thus, I Talked Story with Dr. Lynette Alapa Hunter, Assistant Director of Nä Pua No`eau (Center for Gifted and Talented Native Hawaiian Children) at the University of Hawaii at Hilo, then I visited with Mrs. Lee Lehua Po'uha, Assistant Director of Queen Liliu`okalani Children's Center, Windward Unit, and finally with Dr. William "Uncle Bill" Wallace, Director of the Center for Hawaiian Language and Cultural Studies at Brigham Young University – Hawaii Campus, all noted Hawaiian educators and scholars from our community. Each emphasized the point that the concepts shared belong to the culture, and therefore claim no exclusive ownership to these teachings. They belong to each of us and are found in all cultures, and it has become apparent that these teachings are more needed today than ever before. The challenge is to incorporate them in daily living. My Talking Stories will be described in more detail as I continue this presentation.

TIER 3 – Traditional Teachings

The third or top or highest level of my `Lele` represents the teachings of the *Küpuna* or Elders. This uppermost tier is reserved for the most sacred of objects, and it is for this reason that I have placed the teachings from my *Küpuna* at this level. The word *Küpuna* is derived from two Hawaiian words – the first is *Kü*, which means to stand or standing, and the second is *puna*, which refers to fresh water or spring of water. When put together, the word has an image of a standing fresh spring of water, or in other words, a fountain. Thus, *Küpuna* are seen as fountains of knowledge and wisdom, and are so endowed because of the following (Meyer, 1998, p. 68):

- Age matters
- Experience matters
- And wisdom is better articulated by the more experienced

When Hawaiians refer to *Küpuna*, there is no distinction as to their being alive or deceased. You either have to ask or, more appropriately, you should know. In our minds, and in how we relate to our *Küpuna*, they are ever present and ever caring. I have tried to convey that throughout my writing, but for purposes of this presentation, I have confined my traditional teachings to those of my living *Küpuna*. Well, I should clarify. At the time that I spoke with my father, he was alive, but is now departed from us. However, I can still feel his presence and know that he is with me, even at the TCBL (Talking Circle by the Lake).

These *Küpuna* included my father, Peter Kauhola Hanohano Sr., devoted husband and father; Aunty Malia Craver, *Haku Ho`oponopono* (Master spiritual and emotional healer) who has already been introduced; and another Aunty, a *Haumana La`au Lapa`au* (Hawaiian herbal practitioner), who has asked to remain unnamed, because she believes, as with my Talking Stories, that these teachings belong to the culture, are universal, and are not her exclusive domain. Thus, each of my *Küpuna* willingly shared these teachings, but refuse to take credit for having this sacred knowledge, because these have been handed down to them from someone else. So, the circle of knowledge has no beginning and no end, but extends back to the Creator. Each of these *Küpuna* have been important influences throughout my life, and I feel honored and privileged that they were willing to share their knowledge and wisdom with me.

This section has been the laying of the foundation, the building of the *Lele*, the erecting of the scaffold. Now I can begin to open the various *pü`olo* that contain the stories and the teachings. Much of what is gleaned here are impressions and insights from things said, events observed, and experiences lived.

The *pü`olo* (sacred bundles) will be unfolded to disclose the precious knowledge contained therein, and will each be shared as they relate or connect to me. Each tier and each *pü`olo* will be shared as they led me to a place, an experience, a thought, an impression, an insight that I needed to discover about myself, my re-search, my family, and my community. I start by sharing my sacred bundle, then the sacred bundles of our family circles, followed by the Talking Stories with Hawaiian educators, and finally the traditional teachings of my *Küpuna* (Elders). By sharing these stories, it is hoped that Native families and communities will find hope and encouragement to return to the sacred teachings of their Elders and cultures.

The Journey Home

He pü`olo au, I am a sacred bundle, too, and I begin with my journey home. On December 31, 1999, the eve before Y2K, I began a journey that required me to leave my wife and children in Edmonton, Alberta. I had never been away from them for an extended period of time, and this trip separated us for seven weeks. We had always done things together, and even coming to study in Canada, I brought them along, because it did not occur to me to do otherwise. But I was at a point in my studies that required me to go home to Hawaii to begin my data gathering. I needed to return to my *one hänau* (sands of my birth). I needed to reconnect to my family and community.

I knew that I would eventually make this trip home, but I had planned to return home with my family during the summer of 2000 to do my re-search. Instead, three days before Y2K, a friend called to say that because of Y2K fears and concerns, the airlines had drastically reduced their roundtrip airfare between Edmonton and Honolulu to $299 Canadian, equivalent to $150 US. That was an unbelievably low price, a discounted rate I could not refuse. My wife felt that it was an answer to prayers, a gift from Heavenly Father, and I had no choice but to go and begin my work.

The journey home is more than being physically present, or in my case, more than landing at the airport. In Native communities, being home means re-immersing oneself into family and community affairs, events and activities, reconnecting spiritually and emotionally. Thus, I went about attending funerals, weddings, and other family and community functions. As I was met in the community, people asked if I was visiting. I had lived in Hawai‘i for most of my life, but I had not lived in MY community for at least twenty-four years. I always considered myself to be a part of the district or community of Ko‘olauloa, which includes the villages of Ka'a'awa, Kahana, Punalu'u, Hau'ula, Läie, and Kahuku, but back in 1976, I left Punalu`u to pursue a graduate degree at Brigham Young University in Provo, Utah. After finishing my studies in Utah, I moved home to Hawai'i, but not to my home community of Punalu'u. We lived a few years on Maui, and more years on the Big Island of Hawaii.

And while I visited Punalu'u from time to time during those twenty-four years, I did not come home until January 2000. So people asking if I was just visiting was a good question, because for the previous twenty-four years, I was a visitor, a *malihini*. It was time for me to be a *kama 'aina* (child of the land), time for me to really come home.

My parents continue to live on the family land, *Papa a Koko*, and I have two brothers and a sister who live with their families within minutes, as well as a sister and her family on the Big Island, and two brothers and their families on the mainland, one in Utah and the other in Idaho. Also, our oldest daughter and her husband, along with their three year-old son, live about an hour away; and all of these, my parents, my four brothers and two sisters, and their children, and my wife and children, all constitute what I consider to be my family. Counting everyone, we number fifty-two. This is my immediate family. My extended family numbers in the hundreds, because my father was one of seventeen, and my mother was *hanai* (customarily adopted) by her grandmother, and thus, became the youngest of fourteen children. Each of them, of course, has their own families.

PÜ`OLO `EKAHI – Family Circles

My Family Is My Re-Search

On reflection, returning home when I did turned out to be the right thing to do at the right time. My parents are in there seventies, and in the waning years of their lives. My father has always been the strong one, eating healthy, exercising and taking care of himself and mom. Mom, on the other hand, has always been sick, does not eat properly, does not like to exercise, and does not like to take her medication. When I returned home, I stayed with them. That was good for me, since I had been away for so long, my dad was really interested in my studies and re-search. He was so proud of me, and was always supportive me and my educational pursuits.

Being at home, and having this time with them was really a blessing. We would have conversations late into the evenings about their parents and how things were when they were growing up. And how it was raising us kids, and the aspirations they had for us. What they shared are treasured moments that will sustain me in my life's journey.

On December 27, 2000, my dad passed away from cancer. I spent that last year at his side, helping to care for him and mom, with the help and support of my wife and children. Now that dad has passed away, mom has moved in to live with us. She struggles with his loss, and can no longer care for herself. At his service, I shared the following:

> Grandpa's message to us all, family and friends, is to Carry On. It was special spending the last few days with Dad, and although it was tiring and sometimes, heartbreaking, I would not trade it for the world. Several members of the family were able to spend time with Dad in the hospital and then at his apartment. We found ourselves doing everything we could to help make him comfortable and at peace.
>
> We had no idea that he was in such pain. We kept asking him if he had any pain, and he always said NO, it was just a feeling of discomfort. And he kept thanking us for the little things that we did to help make him comfortable, such as wiping his face, and towards the end when he couldn't eat or drink anything, just putting a cold spoon on his parched lips was such a relief for him. But those things were so small, and as I've had time to reflect on my Dad's life and the lessons that we have learned from him, and all that he has given us in return, it was such a small thing.
>
> So, the few comments that I have today are the words that Dad or Grandpa would have us remember and do. We asked Grandpa what he wanted to do for

Christmas, and he wanted us to gather as a family at his apartment at Pat's At Punalu`u. If you have ever been to their place, it is just a one-bedroom apartment with very little room to accommodate us all. But that's what he wanted, so we crowded into his bedroom and living room, and he offered some words of advice to us, and offered a blessing on the food and our gathering. This is what he said:

> Aloha grandchildren, children, and great grandchildren, this is your grandpa on the speaker. I want to wish you all a Merry Christmas and have a nice time visiting with each other. Enjoy the food and all the amenities that go with it. God bless you all. I love you and Carry On.

And that was my father's message to us all, "Carry On!" His teachings, based on our conversations and my observations of his life would be to:

Love God – Dad was a very spiritual and religious man. He quietly went about living his faith without imposing it, and set the example for me, and our whole family. Even while sick, he wanted to attend church until he was too sick to go. Through his illness, he continued to read his scriptures, say his daily prayers, and express his love for God, mom and the children. But he was that way even before getting sick, so it was not out of fear that he did these things, it was out of his great love for God, and for all that God had done for him and our family.

Make Sacrifices, Pay Offerings – Dad faithfully paid his offerings at church, and even when he could not attend church, he made sure that one of us would deliver it to the church. He strongly believed that no sacrifice was too great for God, and with sacrifice came blessings. He never tried to buy or purchase his blessings; he was only trying to be obedient by giving to God a portion of what he earned. He taught that if we remember God first, then God would remember us. That example, of remembering God first, remains with me still.

Honor and Respect Leaders – Dad honored and respected his leaders, be they church or community leaders. At one time he served on the local school board, and was active on the school Parent-Teacher Association (PTA). But he really loved his church leaders, and for the past six years, his Bishop was my younger brother. So, if the Bishop, my brother, needed help of any kind, my Dad was there to give support and lend a hand at any church function, activity or service project. He and mom would always be in the kitchen helping with preparing the food to serve at church events. Churches and church leaders are well respected and influential in the community, no matter what religion or denomination. They are seen as being Men of God, and therefore, entitled to our respect and support. I saw this expressed many times throughout his life.

Serve Each Other – The lasting image I have of Dad is serving mom. Throughout their marriage, and even after all of us children were married and moved out, he would continue to do everything for her. He cooked her meals, because she was on a special diet; massaged her feet, because of they were swollen; and made sure that she took her medication, because she was loosing her vision. In all ways, he tried to make sure that she was comfortable, and in his last few days and weeks, he felt bad that he could not do for mom what he had always done. We wanted to do for him what he always did for mom. He also wanted to make sure that should something happen to him, we would take care of mom, because she was still unable to care for herself. He wanted to make sure that we were there to support one another. Whenever there were special family dinners or gatherings, he would always prepare the meals. He was a self-taught gourmet cook, while mom was the short order cook. Dad's meals were always fabulous and a joy to feast on.

At his service, he asked if all the grandchildren could sing this song, and while they started out strong, they struggled to finish as the words reminded them of all that dad was and stood for:

Grandpa
(by the Judds)

Grandpa, tell me 'bout the good ole days
Sometimes it seems like the world's gone crazy
Grandpa, take me back to yesterday
When the lines between right and wrong didn't seem so hazy.

Chorus:

Do lovers really fall in love to stay
Stand besides each other come what may
Is a promise something people really kept
Not just something they would say and then forget
Do families really bow their heads to pray
Do daddies really never go away
Oh, oh, grandpa, tell me `bout the good ole days.

Grandpa, everything is changing fast
We call it progress, but I just don't know
Grandpa, let's wander back into the past
Then paint me a picture of long ago.
Grandpa, tell me `bout the good ole days
Grandpa, take me back to yesterday
Grandpa, everything is changing fast
Grandpa, wander back into the past
Grandpa, tell me `bout the good ole days.

Of course he was not perfect, and he never claimed to be perfect, but this is the legacy that he left for me, and an example that I am striving to live myself. He didn't preach these things to me, but expressed these teachings in the way that he lived his life. So, I guess his life can be summarized in these words – LOVE, SACRIFICE, HONOR and SERVE.

Kükulu Kumuhana
(The Pooling of Spiritual Strength)

> "You know, you have to ask the right questions. If you ask the wrong question, you get the wrong answer. You may get an answer you really don't want because it's an answer to a question you are not really asking. So, you have to ask the right question to get the right answer. You have to know what you want, to ask the right question."
>
> (Danford Hanohano, personal communication, 7/16/00)

Our family circle gathers to support one another. My brother shared the above thoughts as our family gathered in the chapel at Queens Medical Center, in Honolulu, on July 16, 2000. There were thirty-two members of our family and close friends gathered there, brought together as a result of one of his children being involved in a car accident. A friend was driving and apparently fell asleep at the wheel, crashed into a telephone pole, and died. My brother's son had also fallen asleep, was not wearing his seat belt, and was thrown from the vehicle. Apparently this saved his life, however, he was in critical condition, and had to be medivaced by helicopter to the Trauma Center. He was badly cut, suffered a collapsed lung, a punctured liver, and other internal injuries, and the doctors were concerned about his overall mental, emotional and physical condition. Because he was thrown from the vehicle, his body experienced severe trauma.

The family, including members living in the mainland, had been fasting for that day to lend their spiritual and emotional support to plead for his life and speedy recovery. We were gathered there to close a fast on his behalf. His life signs were weak, and he was in dire need of help. For that reason, the family had foregone eating and drinking as soon as they had heard about his condition and situation. Everyone knew that his plight was serious, and my brother wanted to make sure that we were not asking for something inappropriate.

This is the same brother who is the Bishop of one of the congregations in our community. He was updating us on what the doctor's had shared regarding his son's condition. He wanted to make sure that we were not placing undue demands upon the doctors and hospital staff, nor upon God through our petitions and prayers. I could sense the strain and enormous burden he seemed to be under. We were all there to support him and his son, and were willing to do whatever he asked. He only needed to ask.

He didn't ask anything of us. But over the next three days, he was at his son's side pleading with God to spare his life. A noticeable change had come over him, and he was more reflective and more attentive as a husband, father, son, and Bishop. He was always a good man, but he seemed to know that all would be well, and that his son would recover. I have great love and respect for his unselfish service to the community and church. He is a strength and example to many in our community.

This incident brought our family together to address the welfare of a family member in need, and affirmed the teachings of some of our family practices still observed today:

Kükulu kumuhana – is the "pooling of strengths, emotional, pyschological and spiritual, for a shared purpose. Group dynamics characterized by spiritual elements and directed to a positive goal. A unified, unifying force. In broad context, a group, national, or worldwide spiritual force, constructive and helpful in nature. In *ho'oponopono*, the uniting of family members in a spiritual force to help an ill or troubled member (Pukui, 1972, p. 78)." We were gathered at the hospital for that very purpose, and we did not cease to pray and pool our spiritual resources until it was certain that our nephew was out of danger. *Kükulu kumuhana* was practiced anciently, and for some families, it is still practiced today. In our nephew's case, the fasting and prayers worked. The doctors and nurses were guided in their work and thought it a miracle that he was able to recover so quickly. This incident brought the family together to aid one in need. `Kükulu kumuhana` reminds us that there is strength in family unity.

Pule 'Ohana – is daily family prayer and devotional. Each morning and evening the family gathers in a prayer circle to give thanks to God for protection through the night, for the bounties of life, for family strength and unity, and for blessings to those in need, for safety and protection through the day, and for strength and guidance to deal with adversity. This practice does not eliminate tragedy or trouble from our lives, but *pule 'ohana* increases our ability to deal with all that life offers, both good and bad. It lets us know that we are not alone, that what we experience in life can make us better people, and that there is a loving God who knows us, our weaknesses, and who is willing to help us deal with hardship.

I remember, as a young child, my grandfather, and later in life, my father calling us together for *pule 'ohana*. Grandfather would have us gather in a circle, and have each of us share what we were thankful for that day. Often times this sharing would take some time because the family was large. We each had to say at least one thing that we were grateful for. I think this was Grandfather's way of helping us to realize the truly many blessings that were ours, and that we should never forget that. After this sharing, we often sang a hymn, and then he would proceed to say the prayer. Now if you have ever been around Native Elders, you know that they are famous for saying long and drawn out prayers. They bless everyone and everything.

Pule 'Ohana is the foundation of `kükulu kumuhana` and reminds us that we are ever dependent upon someone greater than we. When we wish to talk to God, we pray.

Wehe I ka Paipala – is daily family scripture reading and study. Pukui (1972, p. 204) defines this as "post-missionary Bible interpretation; to open the Bible, select a passage at random and interpret this as help or solution to a problem." As practiced in our family along with *pule 'ohana*, we would gather in our evening family circle, and Grandfather would open the Bible or the Good Book and read passages to us. This was intended to broaden our understanding of how we ought to conduct ourselves, how we ought to treat others, and how we should remember God in everything. ***Wehe I ka Paipala*** is a constant reminder of God's mercy towards us as a family and people. While we encounter trials and tribulations in daily living, the wisdom found in the scriptures helps us to deal with those burdens. We are reminded to humble ourselves and to live in a good way, that blessings may be poured out upon our families and communities.

When God wishes to talk to us, he says it through the scriptures.

The Making of Relations

Our family circle enlarges to include our Aboriginal friends from Edmonton. As our family prepared to leave Edmonton on Monday, February 21, 2000, to return home to Hawai`i, we found ourselves busy packing, cleaning our apartment, and loading our things to ship home. In the midst of that chaos, my wife informed me that a group of our close friends had arranged a feast in our honor, and asked if we could join them. This was their way of saying farewell to us, and sending us on our way. I was hesitant, because we had so much to do before we could actually embark on our return trip home. We were planning to leave that Monday, and begin the long drive to Los Angeles, California. We knew that we would have to stop along the way whenever we tired, and had planned to visit family on the way. We were trying to get to Los Angeles in time to put our van on the barge to be shipped home.

Attending this feast was unplanned and would take time away from necessary preparations for our departure. However, to refuse to attend a feast in one's honor is disrespectful and rude. That was not how friends should be treated. Furthermore, this particular Monday was Family Day in Alberta, which is a holiday observed by the university, and meant that our friends had made special arrangements to use the facilities for our feast. When we entered the room, we could not believe our eyes. The room was filled with many of our friends, nearly 100 of them, tables had been set with tons of food, Hawaiian music was playing in the background by Polynesian friends living in Edmonton, and a huge teepee was set up on one side of the room. The magnitude of the scene took us completely by surprise. We could not imagine that something like this would ever happen in our lifetime. We were and continue to be awed at the expressions of love from our friends in Edmonton.

Some of our friends, and my wife and I, were interviewed for a radio program recording the event. The narrator described the gathering in these words (2/21/00):

> The University of Alberta attracts students from all over the world. You hear a lot about the university's achievements in scientific fields, but it also has a first rate program of First Nations Studies. The program attracted Peter Hanohano for his graduate studies. Peter, his wife, Lynn, and five children are Indigenous Hawaiians. They came to Edmonton for more than two years, and during that time they forged deep attachments with aboriginal people here. And so just before they left, Native Student Services at the university held a party for them.

This experience taught us that our family circle was expanding to include friends who had become family. Our experiences in Canada with our First Nations and

Aboriginal friends affirmed the importance of family, and impressed upon us the following teachings:

The Sharing of Spirit – our friends had called this gathering the Hanohano Aloha Feast, not so much to bid us Aloha or farewell, but to strengthen the spirit of friendship between us all. We shared reminiscences of happy memories, well wishes for our upcoming journey, and gratitude for small acts of thoughtfulness and kindness. We were so touched by their overwhelming sense of brotherhood and sharing of spirit, that I expressed it in these words:

> We were taken into the teepee and the Elder was explaining the significance of the teepee and how to treat it. Then he gave us a blessing. He said a prayer in his own language. While he was praying, he came to a point in his prayer and he started weeping. And I'm not sure what his words were, but I guess what I've noticed is that many of these people don't have much. But what they have, they give.
>
> (Hanohano, 2/21/00)

Indeed, the Elder's prayer enveloped us and cleared the way for our long journey ahead. I believe with all my heart that he was petitioning the Creator on our behalf, to watch over us, to keep us safe, and to take us home to our loved ones. He served as the mouthpiece of all assembled at that gathering, and the memories of that prayer and event have left a deep impression upon our hearts and minds forever.

The Honor of Giving[1] – Throughout this gathering, our friends heaped gifts and other tokens of their appreciation upon us. We were amazed that they had gone through so much preparation and trouble. The teepee that was part of the gathering was a gift to our family from all of our friends there. We still find it unbelievable, because we know that teepees are expensive and difficult to make. But this gathering was not about money or expensive things; it was about generosity, respect, love and honor. They honored us with their generous giving. By being generous in giving, we acknowledge to the Creator that we have received much. All that we have and are; we owe to the Creator. Without the Creator, we are nothing and we have nothing. But we have, and we are, and so we give. That is how it has always been.

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[1] This heading is from a publication entitled, "The Honor of Giving – Philanthropy in Native America," by Ronald A. Wells, 1998.

Anna-Marie Sewell, Director of Big Sky Theater shared her thoughts (2/21/00):

> The first time I ever met them was at a university function and they were at a Christmas party teaching everyone how to do the hukilau. It's a hula about fishing and so they were teaching that. And there was something really special about seeing a bunch of Canadian aboriginal people, you know, who are used to round dancing and particular other Plains dances out here. Trying to get the steps and the movements of hula, and they're so open and kind in teaching us. Welcoming us to learn as much as we could of what they have to offer us, which is really a lovely way to look at the world. They somehow make you realize that the main thing is to have a heart. And I guess that's something that I look forward to anytime gathering with aboriginal people, in particular from around the world. Trying to connect in the family sense. They really, really make that easy.

Teaching to Heal – There were many things said and gifts given at the gathering, but foremost was the feeling of oneness and wholeness. Throughout our time in Canada we have been inspired by the stories of many of our Native friends and their determination in making a better life for themselves and their communities. Dealing with seemingly insurmountable obstacles, they have had to overcome the effects of colonization as explained by Lewis Cardinal, Director of Native Student Services at the University of Alberta (2/21/2000):

> I think it's important to know, for First Nations people, for First Nations students, for Aboriginal students, that the colonization experience that they have here is also a worldwide phenomenon. And that there are other people like ourselves who celebrate the Creator by the use of the Circle and the respect of Mother Earth, and that they're there and that they too are rising up out of their oppressed situation, and taking control of their future, and their destinies and their governments. So, there's a shared legacy amongst the Indigenous people around the world.

> The Aboriginal Hawaiians and the First Nations here in Canada share very much the same legacy of oppression and land issues. A lot of their social issues are like our own. When we were in Hawaii over the summer, a lot of us First Nations people here, from the University of Alberta, went to the Big Island for the World Indigenous Peoples Conference on Education. We had a chance to meet their communities and find out what their social problems were. There was a direct parallel – land issues, trustee issues. However, the culture also paralleled each other as well. The families, and the use of extended families was very prominent in Hawaii, and it's very much a part of our community as well.

The feast in our honor was a circle to empower us to rise up, and to take control of our future and our destiny. This happens when we are able to remove the shackles of ignorance and darkness from off our hearts and minds, and begin the healing process towards light and enlightenment. Teaching to heal is about healing the Native heart and spirit, about reaching out to those lost along the wayside, and about leading others to the Creator's presence. Teaching to heal clears the way for the Creator's gentle influence to work in our lives. Only with the Creator's help, will Native communities and Nations rise up, and take control of their future and destinies. Teaching to heal is about a good today and a better tomorrow.

The Making of Relations – The sharing of sacred food, the sharing of sacred songs, and the sharing of sacred dances united us as family. The feast acknowledged the bonds of love and friendship that had developed between us all, and that while we came as strangers, we were leaving as my wife, Lynn Hanohano (2/21/00), beautifully described:

> I guess for me I have learned that we truly are connected to these people – that they are a part of us, and we are a part of them. They feel like they've gained so much from us, and it has been reciprocated for us. We are a different people. We are not the same people that came here two and half years ago. We didn't know what to expect. We were afraid. Our children were afraid. What we have discovered is that the Aloha that we speak of, exists right here in this beautiful country amongst this beautiful people. And so we go home with added strength and conviction that we truly are brothers and sisters.

We are better people for the friendships made, and the experiences lived. The real learning on my educational path has been an awakening of the goodness that exists in the hearts of my Aboriginal brothers and sisters, and of all people. The Creator made it possible for our paths to cross, and we are forever changed. Our journey continues in other places, and in other lands, but our common heritage as sons and daughters of the One true God ensures that we will never forget each other. The memory of this gathering lingers in our hearts, and we are left with a deep sense of love for All Our Relations and Our Creator.

Live PONO

Our family circle expands to include the world. In August 1999, my wife and I facilitated a presentation entitled, "Restoring the Sacred Circle - Empowering Native Families to Walk In Harmony," at the World Indigenous Peoples Conference on Education, in Hilo, Hawai`i. This was a Talk-Story Circle (TSC) to help me frame my re-search inquiry, protocol and methodology. The overall theme of the conference was *'Aia Nä Ha`ina i Loko o Käkou* – The Answers Lie Within Us, and the conference was attended by over 3,000 Native or Indigenous participants from around the world.

Attending our session were 42 conference participants from various parts of the world, including some Native Hawaiians. They helped us to identify essential characteristics, values or traditions that our ancestors possessed that allowed them to survive and thrive anciently. What could we learn from our ancestors, what made for successful Native families back then, and how could those same traits or characteristics work for us today were some of the issues discussed in our Talk-Story Circle. We divided the participants into smaller talking circles, with a charge to arrive at some description of what a "successful" Native family might look like today, what commonalities might be found across Native cultures and peoples from around the world, and how might Native families reclaim and regain a sense of balance (emotional, spiritual, physical, and intellectual aspects) in today's world and society.

These were very pertinent and perplexing issues for our group to consider. It was hoped that participants would share their knowledge and experiences about their own peoples and cultures at resisting the disruptive influences imposed by assimilation and genocide. Their responses were overwhelming and inspiring. What emerged was a soaring of the Indigeneous spirit. Our ancestors were present and could be felt as we shared heartwrenching stories and personal testimonies of the ravages occurring in our communities today. However, as you will see, our discussions centered on the positive and those things within our control that can make a difference.

The insights shared highlight their remarkable stories, and we marvel at their graciousness and enduring spirits. This was a reconnecting to something familiar, and we are struck by how these things are so much needed in our contemporary societies. We feel a certain urgency and commitment to help Native families and communities to find their own healing path. These teachings are humbly shared with our Native brothers and sisters of the world, and with All Our Relations.

The participants emphasized that successful contemporary Native families and communities should engage in the following:

Acknowledge the Creator in all things – Despite the turmoil rampant in Native families and communities, participants concluded that hope begins with a belief and foundation centered in the Creator. We are lost without this anchor in our lives, we are perpetually adrift in the storms of life. The Creator is always there for us, but is never an imposition. We must take the time to acknowledge the Creator in all things. The Creator must be the guiding force in our lives.

Seek the Creator's guidance daily – Whether one believes in God, Jesus Christ, Jehovah, the Creator, Grandfather, the Great Spirit or by whatever other name known, there was no question by all participants that there is a power greater than ourselves. Seeking the Creator's guidance on a daily basis allows us to weather the storms, and set a proper course out of harm's way. We must live and practice our spiritual beliefs daily, and only then can the Creator help us. Let the Creator guide your footsteps daily.

Forgive, forget, and move forward – It is interesting that the remedies prescribed by these participants for the ills in our families and communities are spiritual, rather than physical, in nature. After suffering all that they have, these Indigenous participants recommended, without hesitation, the need to set the hurt and pain aside, to have a forgiving heart, and to move on. Remember that Pain is the greatest teacher. No recriminations, no blaming, no looking back, but to get on with life! Indigenous people already have shorter life spans, dwelling on our misery and misfortune will only hold us back from achieving our true purpose in life.

Live *PONO!* – Pono is a Hawaiian word that stands for everything good, upright, moral, correct, proper, excellent, righteous, just, virtuous, and fair. We are, thus, directed to be *pono* in all that we do. Pono is similar to the Navajo teaching to – Walk In Beauty, or Linda Akan's *pimadizewin,* a worthwhile life. The quality of our life is measured by the good that we do.

It is not enough to KNOW these things in our heads, and it is not enough for us to THINK about these things. Our children are dying, our families disintegrating, and whole communities left to despair. These participants were adamant that the key is to LIVE these teachings. These steps are seen as absolutely necessary before healing can occur or before progress can be made. Thus, for Hawaiians, this means re-connecting to our spiritual source as preliminary to becoming an educated or knowledgeable person. The point of education, of Native education, should be to develop individuals worthy of being:

Ka lama kü o ka no'eau.
(The standing torch of wisdom.)
Said in admiration of a wise person.
- Hawaiian Proverb (Pukui, 1983, p. 155).

PÜ`OLO `ELUA – Talking Stories

Ola Ka Inoa
(The Name Lives))

My Talking Stories start with a wonderful conversation I had with Dr. Lynette Alapa Hunter, on February 10, 2000. Alapa, as she likes to be called, was the Assistant Director of *Nä Pua No`eau* (Center for Gifted and Talented Native Hawaiian Children), at the University of Hawai'i at Hilo. *Nä Pua No`eau* is federally funded through the Native Hawaiian Education Act, and is a nationally recognized gifted and talented program providing enrichment services to Native Hawaiian Children historically not served by gifted programs in the public school system (Martin, 1996, p. 13). It serves Hawaiian families on each of the islands, and was created to address the need to raise the educational status of Native Hawaiians. It has a proven record of successful programming based on talent enhancement, the integration of Hawaiian values and beliefs, self-esteem, and the *'ohana* or family support system (Martin, 1996, p. 10). Sing (1994) identified *Nä Pua No`eau's* outcomes as (a) a rise in the pursuit of education and in career aspirations in the medical profession by Native Hawaiian children, their families, and communities; (b) an increase in opportunities for Native Hawaiian children and their families to access educational enrichment programs; (c) a process to identify gifted Hawaiian children; and (d) a growing involvement of the Native Hawaiian community in the educational experiences of *Nä Pua No`eau's* programs as well as other educational situations of their children.

What stood out in Alapa's mind about what families can do to provide a nurturing environment for their children's social and educational development was the significance of names. She felt that, in order for families to give their children the best start possible; the naming of each child was crucial to their future success. Names are special and require great care and thought as they serve as a guide and can be the source of strength and inspiration in a person's life. Naming a child should not be taken lightly, and for Alapa, she is ever grateful to her grandfather who instilled these teachings in her. She has applied them to her own family in the naming of her children.

Names carry a spiritual force or essence, and are sometimes obtained after much prayer, with attention to dreams that carry special messages. Names are also received through signs from birds, clouds or other things in nature; or visions of great events from the past involving noteworthy ancestors or to occur in the future involving the child to be born. Or, it could come by a gentle whisper or thought planted in the heart or mind. By whatever means, these names come as blessings to help the child throughout his or her life, and bestow a spiritual connection to one's ancestors who sit as guardians attentive to the needs of the living relatives. The meanings of these names are then shared with the child and serve as a compass to direct them throughout their lives, and a reminder to always bring honor and live up to the family name.

Pu'uhonua
(Places of Refuge and Peace)

My next Talk Story session was with Lee Lehua Po'uha, Assistant Unit Manager of Queen Liliu`okalani Children's Center, Windward Unit. The Center, with offices on each of the islands, was established by the will of the last reigning monarch of Hawaii, Queen Liliu`okalani, to "be used by the Trustees for the benefit of orphan and other destitute children in the Hawaiian Islands, the preference to be given to Hawaiian children of pure or part-aboriginal blood (Strategic Plan brochure)."

The vision of the Center is: In a thriving Hawaiian community, *'ohana* are inspired by strong cultural and spiritual values to care, support, and live in harmony, so that each member, in reaching full potential, contributes to the whole community with *aloha*. Also, their Strategic Plan identifies the following principles as guiding the Center in its policies, planning, programs, practices, and relationships with its beneficiaries, their families and communities, and other organizations:

- We are, and will remain, in the service of the Queen, who has directly charged us to care for and serve her beneficiaries. We will do all that we can to conduct ourselves accordingly and carry out our work faithfully.
- Our work is to enable the Queen's beneficiaries not only to survive, but to thrive, and prevent conditions which place them at risk.
- Recognizing and respecting the gifts of Hawaiians – their cultural strengths, perspectives, choices, aspirations, rights – helps them fulfill their own goals.

Cultural translations help them to succeed in both worlds without compromising identity or integrity.

- The Queen's beneficiaries live with *'ohana*, who live within the larger Hawaiian community, which is part of the whole community. Children's needs, like those of their elders, are met not in isolation, but in and by their communities. Their readiness for the future depends upon the willingness and ability of these communities to nurture and prepare them. Therefore, we work to strengthen and encourage *'ohana* and communities as well as children.
- More people can be served effectively and appropriately when we work collaboratively to coordinate our strategies, our work and use of our resources with other organizations and institutions, guided by the communities with whom we work.
- Spirituality is essential in Hawaiian culture. We encourage its expression as a common bond which transforms and unites us, though our spiritual choices and understandings may vary.

What stood out in Lee's mind about what families can do to provide a nurturing environment for their children's social and educational development was the need to create *pu'uhonua* or places of refuge and peace. Anciently, *pu'uhonua* were places set aside as places of refuge that served as a protection from death or harm. A person seeking such protection was required to make their way to these *pu'uhonua*, and would "there be safe, forgiven, and freed from punishment or vengeance of others (Pukui, 1972, Vol. II, p.216)." Once there, the person would be under the care of the priest in charge, and no chief or army could enter the sanctuary or violate the sanctity of that place of refuge. So sacred were these places that all recognized and respected its role in society.

In the modern context, *pu 'uhonua* is a Center initiative to create places of refuge and peace for our Hawaiian children and families. The hope is that parents and families will have a safe haven and refuge from the stress and challenge of modern living. Thus, as children and families visit the Center, proper conduct in conversing and treating each other are modeled, taught, and reinforced. In other words, children may not hit each other, parents are not allowed to raise their voices when speaking to their child, nor are they allowed to hit their child, and kindness and courtesy is encouraged and expected. Appropriate models of discipline are demonstrated by staff in a loving and consistent manner. Constant encouragement and support are provided to these families and children, and the overall objective is to empower parents to create the same *pu 'uhonua* or place of refuge and peace in their homes. They appear to be succeeding one child at a time and one family at a time in changing attitudes and behaviors for the better.

Kahua Ola
(The Living Foundation)

My final Talk Story session was with Dr. William "Uncle Bill" Wallace, Director of the Center for Hawaiian Language and Cultural Studies at Brigham Young University – Hawaii Campus. The mission of the Center for Hawaiian Language and Cultural Studies is to provide all students attending Brigham Young University – Hawaii the "opportunity to study the Hawaiian language, the Hawaiian culture, the history, and all the positive aspects of the Hawaiian people within the context of the Church of Jesus Christ of Latter-day Saints [founders and sponsors of the university], and to foster the principles of service, leadership, hospitality, respect, perseverance, humility, and aloha that we believe is nothing less than the pure love of our Savior, Jesus Christ (University Catalog, 2000-2001)." The Center offers coursework leading to a Bachelor of Arts in Hawaiian Studies in either Hawaiian Language or Hawaiian Culture.

An important component of this program is a field project entitled, *Kahua Ola* or the Living Foundation. *Kahua Ola* is a project focused on caring for the land through the planting of taro, sweet potato, banana, and other Native Hawaiian plants and herbs. The project allows students to have a closer relationship with Mother Earth and to learn responsibility for taking care of her for future generations to enjoy. *Kahua Ola* incorporates classroom teaching with hands-on learning in the actual living of cultural values and practices that is seen as so important to developing a Hawaiian sense of place and identity.

For Uncle Bill, as he is affectionately called by his students, *Kahua Ola* represents a physical and spiritual connection to our ancestors and how they lived in harmony with the living environment. According to Uncle Bill, Hawaiians believed in a concept called *mälama `äina*:

> They believed that the earth was a living entity which nourished us, embraced us, and sustained us. Whenever our people went to the mountains or anywhere to gather food or supplies they would never simply just take from the earth but they would first, *pule* or pray and ask permission to enter the forests and ask permission to gather or collect what they needed. Second, they would only take what was needed. They were very careful not to disturb any other plants or other life forms which lived in the forest. They would only take what they said they would take and they would leave everything else alone. On their way out of the forest they would *pule* or pray again and thank *Akua* [God] and the forest for allowing them to gather these needed things. They would also use all that they took. They would not waste it or abuse it. They would uses it for the purposes they had stated in their initial request to gain permission to gather. This procedure assured that *pono* or balance would be maintained and that there would be more resources available for others to use if needed (Wallace, 5/10/00).

Kahua Ola is a *lo'i kalo* or taro patch that serves as a metaphor for life in that it is backbreaking work, requiring long hours of intense labor, bent over in knee-high mud, wrestling to remove stubborn weeds and rocks, and ensuring that life-giving water can make its way to the very end of each of the carefully planted rows of kalo or taro. Families are *kahua ola* or the living foundation for Hawaiians today, and requires the same care and attention as working in the *lo'i kalo.* Raising culturally healthy and responsive families is backbreaking work, requiring long hours of intense labor, bent over under the weight of societal forces aimed at reducing the efficacy of families, while fighting off the influences of a very materialistic and uncaring world. Native families are in need of life-giving and life-sustaining values and teachings to resist these incursions against the family. Thus, proper preparations and nourishment are essential to both the *lo'i kalo* and the family.

Such preparations and nourishment should include what Uncle Bill learned from his grandfather:

> I recall as a young child my mother and father leaving me in the care of my grandfather on Moloka‘i. *Tutu kane* [grandfather] would wrap me in a blanket and take me out into the fields during the early morning hours as he prepared to plant his *kalo.* I will never forget the devotion my *tutu kane* showed to each of his *kalo* plants. He treated them as though they were his own children. He would take each one of them rub some dirt on the bottom of the *huli* (plant cuttings) hold each one up to the sky and cry out "*kokua, kokua, ke Akua*" which means "give your help, give your care, o God" to these plants. This ritual went on all day until *tutu kane* completed planting all of his *kalo.* After the *kalo* were planted, *tutu kane* would go out to visit and sing and talk to his *kalo* every day. He told me that talking to your plants gave them life because you were sharing your own breath of life. That your *hä* which you exhaled from your nose was being taken in by the *kalo* and used to give each of them strength and life (Wallace, 6/22/00).

Kökua, kökua, ke Akua provides our families with the Living Foundation upon which proper teachings can take root and blossom.

PÜ`OLO `EKOLU – Teachings of Our Elders

Ke Aka Pono o Ka Na`auao No Nä Küpuna
(The True Reflection of the Knowledge
and Wisdom of Our Ancestors)

This *pü`olo* contains the sacred teachings of an Aunty skilled as a *Haumana La`au Lapa`au* (Hawaiian herbal practitioner). She had learned from a well known *Kahuna La`au Lapa*`au or Hawaiian herbal doctor from the Big Island of Hawai'i, who freely shared his knowledge, but acknowledged that he received it from his grandmother, and she from another ancestor, and so on back to the Creator. In sharing her knowledge, Aunty stressed that these values belong to the culture and not to her, and are universal in nature and can be found in all cultures. She was taught that this knowledge is from God, and because of that, she could not get paid for doing her healing or in prescribing her herbal treatments. I believe that she was also telling me that because this knowledge was shared with me, and I am bound by the same principle. I feel a responsibility to preserve this knowledge, but not to use or abuse it for personal gain or recognition. That is the nature of traditional or Indigenous knowledge.

On November 21, 2000, she took us on a walking field trip to *Kahua Ola* to learn about Hawaiian herbs and plants. However, before embarking on this excursion, she taught us the following Hawaiian values to get us into the right frame of mind and proper spirit:

Ho`omäkaukau – means to prepare, make ready. Before going into the forest to gather the necessary herbs or medicines, you have to prepare yourself and prepare everything that is needed. You need to clear your mind and connect yourself to the Creator to know what herbs are needed and what must be done to show proper respect. This is done by first going off to a quiet place, then meditate and ponder your purpose for seeking these cures, and then `pule` or show your devotion to the Creator. Another way she put it – Be quiet, be calm, and focus!

Ho'omaika'i akahai – means to give or have respect for the plants and herbs that are gathered or picked. Recognize that these plants and herbs give of themselves so that we may be healed, and so proper protocol is called for to express proper respect. We need to ask ourselves if we are willing to do the same for others. Thus, when we go into the forest, we go with a compassionate heart, praying always for guidance in finding what is needed. The herbs do not work in and of themselves, they must be accompanied by constant prayer and devotion to the Creator.

Ho'olohe – means to listen and observe with all your senses, not just your ears. This serves as a command to be attentive, to hear not only what is said, but what is not said. Listen for instructions from the Creator, to tune in to all the surrounding environment, both seen and unseen. Take counsel from the plants themselves in how to go about putting herbal treatments together. Concentrate and focus all your energies in helping to restore health to someone in need. Healing is a gift from the Creator and is only done with divine help.

Ho'olauna ka mea maika'i – means to sacrifice, pay a price for, to freely exchange one thing for another. In *La'au Lapa'au* (Hawaiian herbal medicine), plants are seen as making the supreme sacrifice, and so before these plants are picked, a proper tribute or sacrifice is made to acknowledge the gift of healing contained in the plants. Appropriate sacrifices include a song, a prayer, a chant, an offering of some kind, or even clearing away of intruding weeds, or other acts of service that affirm the Creator's gift to mankind.

Ho'omanawanui – means patience, steadfast, courageous and persevering. *La'au Lapa'au* (Hawaiian herbal medicine) is a natural way of healing that follows the natural rhythms of nature and life. Thus, it takes time and is not done in haste or waste. Healing is completely at the will and timing of the Creator, and while we may ask for assistance, we may not be insistent.

Ke Kukui Mälamalama
(The Pathway of Light)

This *pü`olo* contains the sacred teachings of Aunty Malia Craver, *Haku Ho`oponopono* (Master spiritual and emotional healer), and Hawaiian cultural expert for the Queen Liliu`okalani Children's Center serving the entire State of Hawai`i. During the 1960's, Aunty Malia came under the tutelage and watchful care of *Küpuna* Mary Kawena Pukui, a prolific Hawaiian language and cultural historian and writer. Aunty Malia is a full-blooded Hawaiian, born and raised in Ho'okena, Kona on the Big Island, and was taught the ways of our ancestors.

> I want to talk and share with all of you about some relevant spiritual and cultural values of our beloved ancestors who are now sleeping beyond the thin veil that separates them from us. Yes, I have had many beautiful and memorable teachings of these basic values from my family and in our home since birth. My family was a great influence upon me and there have been other great teachers who taught me as well. Their wish was that I live a life grounded in cultural and spiritual values and good principles that would be reflective of their teachings and their love for me (Craver, 2000, p. 1).

From them she learned the old ways and the new ways, the Hawaiian religion and the Christian faith, the Hawaiian traditions and the haole or Caucasian customs. She remembers her younger years in Ho`okena as, "In that small village, everybody took care of everyone's children, not just Hawaiian but haole, Filipino, oriental. Adults looked out for you and we learned to respect and be obedient to our elders. Today, you cannot scold someone's child, it makes the parent angry (Honolulu Star-Bulletin, 8/9/00, p. A-4)." Aunty is appreciative of the blending that is her upbringing, but is most proud that her *Küpuna* took the time to ground her in her Hawaiian roots and language.

Aunty's work for the Queen Liliu`okalani Children's Center brought her to our home community of Punalu`u, on the island of O`ahu, where she has been a source of healing and peace-making for the last twenty years. She has been a proponent and teacher of the Hawaiian practice of *ho`oponopono*, which is a spiritual and emotional process of guiding at-risk Hawaiian families and individuals toward reconciliation and restoring harmony. Aunty describes the foundation of this process as:

> Our ancestors brought with them the *lökahi* spiritual triad. The *lökahi* spiritual triad is a daily reminder to all of us, mankind, of the importance to always be in harmony with **God** [*Ke Akua*], **man**, and all the fullness of **nature**. Surrounding the *lökahi* spiritual triad are values we all possess and practice to keep balance in our lives. Some of these values include . . . *aloha* [love], *hö`ihi* [respect], *ha`aha`a* [humility], *lokomaika`i* [graciousness], *koa/wiwo`ole* [courage], *malu/maluhia* [peace]. Our ancestors were powerful and spiritual people. They prayed to God every day for everything God created for each of them in their life and for guidance, before doing their daily tasks. Our ancestors also called upon their *`aumätua* [deceased loved ones] to assist them in all their work.
>
> Our beloved ancestors were very intelligent in all areas of life. They were extremely aware of the thoughts, feelings and surroundings of each other. They were a people of *ka lamakü* [people of wisdom, enlightenment, and knowledge]. They were a people of *`ike* [visions], revealed through *moe`uhane* [dreams], *`uhane* [spirit, ghost], *akakü* [vision, trance], *hihi`o* [dream or vision while dozing]. Our ancestors' abilities in ESP or phenomena were powerful and awesome.
>
> Our ancient ancestors were strong, powerful and loving. Today, we are the descendants of this great people, who are now "sleeping away the summers and

> winters." Yes, we too have that same power [*mana*] within and we can do many things, just as our ancestors did before. Some of us possess the same *'ike* [vision], gifts, and talents which can be shared with others on this earth (Craver, personal communication, 10/3 – 11/14/00).

I knew that *ho'oponopono* was Aunty's lifework, and composing Hawaiian lyrics and poetry her pastime. I had always heard about *ho'oponopono,* and I had some vague notions of what it was, but I did not have the depth of knowledge or understanding to properly use or practice it. Thus, I visited with Aunty to learn more about *ho'oponopono*, and how it could be used to help our Hawaiian families today. I had no idea what I was getting myself into.

She was gracious in our Talk Story session, inquired about my studies, answered my questions openly, and then asked if I was really interested in learning about *ho'oponopono*. I answered yes, and then she invited me to attend an eight-week *ho'oponopono* class that she would be teaching, and was I interested. I was ecstatic, and committed to attend her classes from October 3 to November 14, 2000. I asked Aunty if my wife could also join the class as she had an interest in learning about *ho'oponopono*. The letter of introduction to the class informed us that we would be taken on "a journey of self-discovery, cultural enrichment, spiritual understanding, spiritual development, and spiritual growth." Thus, we embarked on a learning journey that has changed our lives forever.

Being in Aunty's care for those eight weeks was such a blessing for the two of us. She taught us many things, a portion of which is shared in this chapter. These are treasured memories that we will not easily forget. Aunty believes that in ancient times, all peoples and all cultures had these same teachings. And because it was a gift given to her by her *Kūpuna*, who trace it back to the Creator, she claims no ownership to this knowledge, and therefore shares it freely to those seeking for such truths. Relational responsibility compels me to treat it with utmost respect and care, i.e., *mälama pü`olo*, and how we use it should only be as we are led by the Spirit.

Much of what is shared is in Aunty's very words, supplemented by my class notes, and insights and impressions that have occurred since the classes. When the class first started, we went thinking that we would learn ABOUT *ho'oponopono*, when in fact, we were *ho'oponopono*ed, if you know what I mean. In other words, Aunty did not get up and start lecturing to us about the history, philosophy and intricacies of *ho'oponopono*. Her way of teaching was that of learning by doing, and so she did it to us, *ho'oponopono*, that is. Each class began with a *ho'oponopono* session to see how we were doing in our personal and family lives, and how were we applying the things that we were learning. We quickly learned that *ho'oponopono* was not just a subject matter, but a process – an old process that under Aunty's guidance has found new application.

Before we can learn about *ho'oponopono*, Aunty taught the importance of applying and living our ancient values to the fullest. Specifically, she taught (Craver, personal communication, 10/3 – 11/14/00):

1. Traditional values are values our ancestors passed down to us through our grandparents and parents. (However, because of confusion, not every Hawaiian *'ohana* [family] were taught these values.)

2. Values are the standards of our actions, behaviors, and attitudes of our hearts and mind, which shapes who we are, how we live, and how we treat other people in society.

3. Good values shape better people, better lives and better treatment of each other.

These values include:

Aloha [love] – As humans, we love God, fellowman, and nature. *Aloha* is an individual and personal caring that goes beneath and beyond loyalty and respect. *Aloha* is love for friends, neighbors, and even enemies. If there is *pilikia* [trouble], we must *ho'oponopono*, and bring harmony and balance into our lives. Love for family and others is ongoing and is a lifelong commitment . . . Love is a wonderful gift that should be cherished and nourished throughout our lives . . . To have aloha for self and others is truly healing. True and genuine aloha is unconditional, eternal, and endless with God and one another.

Hö`ihi [respect] – We, individually, do have respect for life, for property, for elderly people, for parents, for God, for fellowman, for nature, for the beliefs and rights of others. Be courteous and polite not only with your *'ohana* but in your school, community, and secular work.

Ha'aha'a [humble, humility] – *Ha'aha'a* [humility] to *Akua*, fellowman and nature each day is the key to life. Be humble to those you are engaged in conversations with each day. Be careful how you phrase your words. Be sensitive to the other person's feelings.

Lokomaika'i [graciousness] – *Lokomaika'i* [graciousness] to *Ke Akua*, fellowman and nature is *pono* always. Be kind, considerate and understanding, embrace and care for those who are shy, younger, and weaker, make and keep friends, be happy and cheerful, and encourage others to do their best.

Koa/Wiwo'ole [courage] – *Wiwo'ole* [courage] . . . Highly motivated persons daring to attempt difficult tasks that are good, the strength to influence others, to be a positive role model, to say NO and mean it. Be true to your convictions and follow good examples. Dare to be friendly and warm at all times.

Malu/Maluhia [peace] – *Maluhia* is calmness, peacefulness, and serenity. To maintain maluhia, it is important to understand that differences are seldom resolved through conflict and meanness to others. Conflict and meanness is an indication of a problem of insecurity and requires your attention and understanding. Sometimes it is necessary to accommodate, to understand the other person's feelings, and to control one's temper in order to maintain *maluhia* [peace]. Think and use the tools of the *lökahi* triad in your daily life . . . love of God, fellowman and nature.

Lökahi [harmony, unity, *Lökahi* triad] – "The *Lökahi* triad" was and still is a great, significant, and powerful spiritual value. Community and *'ohana* daily recognize and respect the *Lökahi* triad as a spiritual healing and guidance each beautiful day. Our ancestors were very aware of their spiritual needs, to be *pono* or in balance before starting their normal workday. *Pono* or getting back into harmony was their first priority in life. Today, we the children of God need to practice these same teachings of our ancestors. There is no other pathway in life but that of *lökahi* (Craver, personal communication, 10/3 – 11/14/00).

With these and other appropriate values as a foundation, we may now consider the process of *ho'oponopono*, which Aunty describes as:

> *Ho'oponopono* . . . setting things to right with one another is truly a spiritual way to achieve the spiritual high, love, respect and peace between everyone in the *'ohana* or collective group involved in the *pilikia* [trouble]. *Ho'oponopono* works if each person comes with a sincere desire to make positive changes, to release old hurts and grudges, and to take in only the beautiful, loving and meaningful spirit to be ***pono***. Find peaceful virtues of life to live by each precious day with your *'ohana*, neighbors, friends and even enemies.
>
> Life is too short and precious. Each one of us need to *ho'oponopono* with one another, to set things right as soon as we are calmed down and can be reasonable. Only then can we achieve the spirit of love, forgiveness, humility, respect and honor for each other, like our ancestors did in their lifetime. Do it now before it is too late. Make a sincere effort to resolve unfinished business (Craver, personal communication, 10/3 – 11/14/00).

Ke Kükui Mälamalama – Families or individuals wishing to participate in the process of *ho'oponopono* must decide which pathway they are on, the Pathway of Light or *Ke Kükui Mälamalama* or the pathway of darkness. Aunty teaches that we will grow spiritually, and resolve the inner conflicts and unfinished business that clutter our lives when we commit to live by the principles associated with the Pathway of Light.

> Each of us, as individuals, are born with the divine power within to either be on the pathway of *na`auao* [light] or *na`aupö* [darkness] in our daily lives. We, individually, must choose or program our lives to that highway or road we want to travel on each day. The question we need to ask ourselves is, is the highway or road with the higher power [God] or is it with the devil, god of this world (Craver, personal communication, 10/3 – 11/14/00)?

For Aunty there is no middle road, there is only the Pathway of Light or the Pathway of Darkness, and of course, she urges us to walk steadfastly on the Pathway of Light. Leave a legacy, and don't waste our time on worldly pleasures and meaningless pursuits. Life is too short for such foolishness. Satan, not God, places obstacles in our pathway to hinder and distract us from the Pathway of Light. The choice is ours to decide which pathway we will take. Our responsibility is to help others to also choose the right path.

Ke Akua o Ke Ola – The Pathway of Light is the highway or road to the Higher Power of *Ke Akua o Ke Ola* (the God of Life). She taught that *Ke Akua o Ke Ola* (the God of Life) is that Higher Power, which we are endowed with as follows (Craver, personal communication, 10/3 – 11/14/00):

> I've learned and you have too, from our ancestors of yesterday, that we do have that divine power within us, and that we need to tap into this mighty power and move towards the light or *kukui* with the higher power each day of our lives. If we do not tap into power to work for us now, then we have chosen to condition or program ourselves to live in darkness or *pö`ele`ele* and this is not the higher power or God at all. *Aloha nö* . . . this is sad.
>
> Again, we must continue to *pule* or pray to our *Akua* or God, each day, with great faith and belief in Him. We must live and never fail to recognize the higher power of God twenty-four hours each day. If we allow ourselves to pull back from our busy earthly life and truly tune in to our *Akua* or God, we can surely hear that inner voice from Him, the divine guidance and direction in whatever work or project we do. Yes, that inner voice from *ke Akua* or God to you and I via that telephone line from earth to heaven is very divine, real, and powerful. We need to keep that connection with one another each beautiful day in our daily life.
>
> That same connection with our higher power *`Io* or *Akua* of our ancient *Küpuna* folks or the western term, God, is the same higher power – God – that we have been talking about until this day. Again, there is only *Akua* or one God. We must, today, **release or let go all fears and doubts** and choose the right or *pono* pathway of light or *kukui* to achieve *lökahi* or harmony. We are the benefactors of the wisdom of our ancestors of ancient times left behind for each of us. I mean **every ethnic race**, not just Hawaiians. **God is love!** And, so, we must love one another, unconditionally, today, tomorrow, and forever. **Again, all we need is trust in *Akua*, God, or the higher power.**

`Ke Akua o Ke Ola` (the God of Life) is known by many names in different nations, and worshipped in many different fashions, but is the same one true God of Life.

**`Lökahi Ka Mana`o`** – To tap into that Higher Power, Aunty teaches that we must be `Lökahi Ka Mana`o`, of one mind, and (Craver, 2000, pp. 2-3):

> To be unanimous in agreement, to bring harmony, peace and unity for people, families, friends and even our enemies, according to our wise and beloved ancestors in ancient times. Yes, our ancestors were people of wisdom, the "torches of wisdom." I mean every ancestor of every ethnic race. They were all the torches of wisdom.
>
> The principle of `lökahi` is based on the connection with God, with each other, and nature to the fullest. This sacred relationship underscores the belief that WE are not the masters of the universe. We are an important element of a sacred relationship with God and nature. Our very existence depends on the harmony we strive to maintain through **love, honor, respect** and **reverence** for one another. There is no end to this spiritual connection to God, ourselves and all of nature.
>
> Each day, peace and harmony are key factors to this meaningful relationship with God and each other. This, to me, is truly the only way for you and I to live each day. You and I know that many of us are no longer on this beautiful and spiritual pathway of old. It is Heavenly Father, or however you address God, it is He who granted all of us these positive and workable principles of life. Spirituality is truly a connection of God, ourselves, and nature from the beginning of time unto this present day.

`Lökahi Ka Mana`o` unites us with the mind and will of God, which allows us to do and act under and with His guidance and direction. The challenge is to be sufficiently humble so that we are receptive to His inspiration and counsel. And as we do so, we are empowered to accomplish His will, which then blesses our lives and our families.

`Ka Mana o Loko` – Being united as one with the mind and will of God, we are then required to search deep for `Ka Mana o Loko` or the power within us. The source of this inner power or strength is, of course, the Higher Power that Aunty speaks of (Craver, 2000, p. 3):

9

> I remember hearing this phrase often when I was growing up from my family, especially when I was a little naughty. My folks often told me to use that power within me to change my life for the betterment of others as well as myself. To do this, I needed to talk with our supreme God through daily prayers. This power can be yours if you have faith in your God.
>
> They always reminded me that there are two pathways in our life. **First,** the pathway of God, and that is the pathway of light. **Second,** the pathway of darkness is of Satan or evil. Believe me, the power from within does work and you are in control of your life to make it beautiful and positive for yourself.
>
> This is the same way with people also. There are some people who are presently walking upon God's pathway because this is the way to gain peace. And yet, there are others who are comfortable strolling along the pathway of darkness.
>
> **Peace can be yours** if you have a desire within to establish a loving relationship with your family, neighbors, friends and even your enemies. Make peace with them today. So let us, you and I, work on it now.

Empowered with *Ka Mana o Loko* or the power within, we are then able to accomplish His will and fulfill His purposes for the benefit of ourselves and our families. This inner power and strength carries a responsibility to use it in the service of others, to bless the lives of others, and to uplift one another. As we do so, we are blessed, we are served, and we are uplifted.

Aloha – This concern for others is motivated by a simple Hawaiian word – *Aloha* or love. This word is overly used in the tourism industry that is the backbone of Hawaii's economy. It has such a deep meaning and application that we should not take it for granted. Aunty's teachings about *Aloha* include (Craver, 2000, p. 3-4):

> In our culture, there is a simple word that has great meaning and serves as a foundation for all that we believe in and sums up the soul of us as Hawaiians and you too. *Aloha* means love, affection, compassion, mercy, sympathy and kindness. Aloha means to be able to translate differences into uniqueness. *Aloha* means to be able to see and feel a person's uniqueness, though they may present differences to you. It is that love, caring and spirituality that allows us to appreciate our differences as being unique and beautiful strengths that binds us rather than separates us.

> We, Hawaiians, are a seafaring and spiritual people that have a tradition of island living. Our ancestors have traveled the vast Pacific Ocean with double-hulled canoes for thousands of miles, when the rest of the world continued to believe that the earth was flat.
>
> Our unique island living and traditions have taught us the importance and value of learning to get along with each other. That is number one in our way of life. Long Ocean voyages, in a small canoe, demanded teamwork. Thus, living on an island that is relatively small in size and in the middle of the Pacific Ocean requires that we all learn to live in harmony with our God, our *'äina* or land, and with each other.
>
> The world today is like an island. Technology, air transportation, and communication have brought the world's different cultures to each other's doorsteps. We must learn to appreciate each other's uniqueness and learn to connect with each other through this term or word called the **aloha spirit.**
>
> *Aloha Kekahi I Kekahi*
> (Love One Another)

Aunty concludes with these tips on staying on the Pathway of Light (Craver, 2000, personal communication, 10/3 – 11/14/00):

> Today, make life *pono* or right for yourself. Let go of old junks, stay with God. Ask your loved ones to help you. Go on a beautiful pathway, journey and always stay in the light:
>
> 1. Communicate with God each day. Call our ancestors and others to help you.
> 2. Fear is not having the trust in the universal Higher Power or God in us.
> 3. Having suppressed feelings will only lead one into a depression.
> 4. Feeling guilty in your life now can make you feel inferior.
> 5. Love is a healing word. We all need healing in our lives. When we learn to love and cherish who we are, we will no longer harm anyone.
> 6. Chronic patterns of self-hate, guilt and self-criticism raises the body's stress levels and weakens the immune-system.
> 7. Today, let us stop being too critical of others and ourselves over and over. Remember: What we give out we get back.

Who is perfect? None of us are perfect. So, if we complain about another person, we are really complaining about some aspect of ourselves.

Let go the junks in your life. Just be yourself. You will find that you are wonderful just as you are this very moment.

8 Release your anger, hate, and grudge in positive ways. One way is to talk to the person or group of people that you are angry with and so on. Get all your negative feelings out. Let the beautiful positive feelings be your new image from today on.

So, what is *ho'oponopono*? It is about light, and goodness, and healing; about finding self through others, about serving others through self, and walking the Pathway of Light. During her lifetime, Aunty has traveled widely sharing these teachings; even to the floor of the United Nations. She has visited with many people of many cultures from many countries. And in all of her travels, she has found these same values and teachings the world over. Some people and some cultures still live these practices. But, as with Hawaiians, and due to the confusion and clamor of the world, many Indigenous people have forgotten or discarded these teachings as being outdated and irrelevant.

It has been Aunty's personal mission and life's work to bring these things back to our remembrance. She has dedicated her life to *Ke Kukui Mälamalama*, the Pathway of Light, and urges all to join her on this pathway.

Ke Kahua Küpa`a (Firm is the Foundation.)
A Summary of the Teachings

There were many teachings shared in this chapter that will take a lifetime to completely understand and live. I will enjoy reading through these pages in the future to glean from them the special messages that were intended for me and my growth and learning. It was my great pleasure to learn at the feet of these learned keepers of the wisdom of our ancestors. They stand *küpa`a* steadfast, firm, constant, immovable, loyal, faithful and determined (Pukui, 1986, p. 184), against a tide of uncertainty, change, fluidity, turmoil and indecisiveness. They have been my guiding stars throughout my life and re-search, and by their words will continue to provide inspiration to me long after this program.

In summarizing their teachings into a format understandable to me, and hopefully to you, and in a form useable and practical for our own lives and families, please envision four concentric circles, layered over each other, extending from smaller to bigger. Each circle represents a force or sphere of influence, and starting with the inner circle and working out to the larger outer circle, respectively represents – self, family, others, and the universe. However, at the core or very center of all of these circles is a spark that represents the Creator, the Great Spirit or God, or by whatever name you may refer to Him.

Throughout the stories and teachings of these remarkable people, was their unanimous declaration that this divine presence lay within each of us, and therefore should be present in our families, and in others. But, definitely felt and easily observed throughout nature and the universe. That this force or presence is available to any of us, at any time, in whatever situation we may happen to be in, and as Aunty Malia says, "at all times, and in all things, and in all places (Craver, pers. Comm. 10/3 – 11/14/00)."

The essence of all of these teachings, in my mind, is the overwhelming sense that we are all connected to God `(Ke Akua)`, to each other `(Nä Kanaka)`, and to nature and the universe `(Ke Ao Nei)`. And no matter from what culture or country or background we happen to be, we are encircled by this **aloha spirit** that binds us together in celebration of our differences and recognition of our uniqueness.

CHAPTER 5 –

Ke Aka Pono o Ka `Uhane No Nä Küpuna
(The True Reflection of the Spirit of Our Ancestors)

Punalu'u Aloha E (O Beloved Punalu'u)

*He aloha au, iä Punalu`u e,* (I'll always love you, O dear Punalu`u,)
`Ia `äina nui, mai nä Küpuna la. (It's a great land, from my ancestors.)

No ka `ohana e, a mälama mau nö, (Indeed, for the family, to keep and cherish,)
Ä pülama no`i, me ke aloha e. (A treasure forever, with an endless love.)

E Punalu`u e, a he nani `oe, (O beloved Punalu'u, you are beautiful,)
Mai uka a ke kai, kü ka la`ila`i e. (From the uplands to the sea,
standing there in the calm.)

Nani o waiono, uluwehi `ia uka, (Beautiful is waiono, lush and verdant uplands,)
Pua nä lehua, moani nä maile. (Blossoms of lehua, fragrances of maile.)

Ola wale au e, i nä `ai mai ke kai, (I am well nourished, from food of the ocean,)
Ua `ai i lawa, he ono maoli nö. (I've eaten and I'm full, so, delicious to me.)

Ha'ina 'ia mai ana ka puana, (Here I will tell my story to all,)
*He aloha au, iä Punalu`u e.* (I'll always love you, O dear Punalu`u.)

Aloha e, aloha e, aloha e. (O beloved, O beloved, O beloved.)

Oli Aloha (chant of admiration) composed by Aunty Malia Craver
for the Hanohano `Ohana, February 15, 2000.

As always, Aunty Malia has been so generous to our family. The foregoing chant was composed especially for our family and records the beauty of Punalu`u and the love we have of this *`äina* or land. However, the real beauty of this place are its people, whose kindness and generosity matches the beauty and splendor of this *one hānau* (sands of my birth).

The place that Punalu'u has in our hearts is best described by my sister, Valerie Pilialoha Hanohano Kahanu (personal communication, 2/7/00), who now lives on the Big Island of Hawaii with her husband and family, but who recorded her fond memories of Punalu'u in these words:

> My Special Place . . .
>
> I looked out the window to see how dark it was. The sun was peeking slightly over the ocean like a crystal ball about to tell my future. I quickly got dressed, ran out towards my special place where the sand is cool from the morning dew. As I lay still on the cool sand that chills my spine, I close my eyes awaiting for the sunlight to gently touch my face. The warmth of its rays enters my soul, feeling free to know that there is joy and beauty that surrounds me.
>
> It is a place that captures a natural beauty of paradise that only I can feel and see. The sea with its many shades of blue; the serene cool waters at my feet, and sand between my toes with crabs scurrying along for a morning meal.
>
> The mystical and gentle stingrays gliding through the waters as I reach to touch these creatures, they know that I am a friend who loves them for their mere existence and beauty. I look up to see where the sun was sitting and there in the distance a family of dophins swimming, jumping with their tail fins waving in country tradewinds to bid a good morning.
>
> We know that this will always be our special place that God has given us to enjoy our times together. The palm trees swaying in the gentle morning breeze. The scent of the Naupaka flower as it fills the air like perfume. The regal green mountains of Punalu'u, with mango groves and guava trees bearing their sweet fruits for me to eat.
>
> I remember this special place like pictures of yester-year in my mind. A place of peace, beauty, warmth and joy. A joyous feeling comes over, and my soul lifts with excitement when I vision these childhood days of this special place of mine. A place that I love and miss forever – Punalu`u.

Punalu`u is indeed a special place for our family, and is a part of the historical land division system still observed here in the Hawaiian islands from ancient times.

Thus, each island is divided into districts called *moku*, and these are further divided into pie shaped subdivisions called *ahupua 'a*. Punalu'u is one such *ahupua 'a* in the *moku* of Ko'olauloa, which in the modern context is considered a village. Other towns or villages located in the *moku* of Ko'olauloa include Ka'a'awa, Kahana, Hau'ula, Laie, Kahuku and Pupukea, which is generally referred to as the North Shore of O'ahu. Plans for this area by the State of Hawaii include:

> . . . functional plans that were documented in the late seventies envisioned this area to retain its rural characteristic, a ribbon of old Hawaii on what otherwise is a thoroughly modern and highly urbanized island of Oahu. It remains today, a haven, a respite from the urban world.
>
> Though much of the ancient Hawaiian landscape and lifestyle has changed, enough remains of the past to give us clues of what was, to remind us of the indigenous culture in the *moku* that preceded this modern era. There are Hawaiian families whose roots go back many generations in the *moku*, and today we are seeing a renaissance of Hawaiian cultural consciousness.
>
> The population of 20,000 is scattered over a relatively long geographic area – in villages with populations ranging from a thousand to four thousand, making transportation and travel time major factors and reinforcing a sense of insularity of these villages. Not unexpectedly, there are reports that these villages are wary and suspicious of the "outsider," least of all the "outsider" from the neighboring villages (Queen Emma Foundation, 1996, p. 1).

With the Ko`olau mountains as a backdrop and some of the world's best surfing spots located along this shoreline, there are few areas in the world that can match the idyllic setting of this corner of God's creation. The beauty and surf of this area draw thousands of tourists and surfers to our beaches and communities creating a tension we are ill-prepared to handle. Our communities, while rural in character, have undergone tremendous cultural shock due to wide exposure to the outside world and a shift in societal values. This shifting in values and collision of cultures have fractured our families and communities as they have struggled to live the old, while adjusting to the new.

To help us in navigating through these confusing times and challenges, we must do as Aunty Malia suggests – return to or reclaim the wisdom of our ancestors so that we may live on as Hawaiians or *keiki o ka ʻäina* (children of the land). Aunty reminds us that we are a seafaring people and culture – People of the Canoe, who migrated to these islands from distant lands and islands. They brought with them their language, their cultural practices, their beliefs and their lifestyle. They were strong, physically, mentally, and most importantly, spiritually, and brought with them the *lökahi* spiritual triad, which centers us, as a people, in the universe and all of God's creations. Armed with the teachings of our ancestors, we may now venture into the future for which the Creator intended (Craver, personal communication, 10/3 – 11/14/00).

Holomua i käu ʻimi naʻauao.
(Go forward in your quest for knowledge.)

Education Is Our Canoe

One modern Hawaiian, who has gone forward in his quest for knowledge and who many attribute to single-handedly restoring or reclaiming the ancient art or science of non-instrument navigation, is Nainoa Thompson, master navigator for the voyaging canoe Hokuleʻa. The voyaging canoe was instrumental in helping to disperse our people throughout the Pacific, and brought our ancient people to these beautiful islands. Thus, in ancient times, the canoe was symbolic of our people's dream to find a new life, a new home, a new beginning. Today, education holds that same dream for our people to find a new life, a new home, a new beginning. Call it – "Education is our canoe."

Just as the voyaging canoe helped our people to discover and safely navigate to these islands, an education that is a "performance accurate replica" of traditional Hawaiian learning and ways of knowing is needed today. This contemporary Hawaiian education would be constructed using modern tools and materials, applying a traditional Hawaiian worldview, and guided by traditional Hawaiian values that Nainoa calls – Na`au or the knowledge of the heart:

> Even today, Nainoa struggles with the words to define this experience: "From a scientific point of view, it's just unexplainable. It's something very deep that has nothing to do with intellect and everything to do with feelings. It's Na`au, the knowledge of the heart. To tell you the truth, I don't really like to analyze it too much, but it's as if a door opens up to a new way of knowledge that you never even knew existed. For me, that was one of the most precious moments in all my time sailing. That's when I recognized the true meaning of being a navigator – that certain levels of traditional navigation are really realms of the spirit (Low, 2000, p. 80).

Thus, the Hokule`a represents a return to one of the sources of our ancestral knowledge, which for Nainoa "are really realms of the spirit." This seems to be an essential ingredient missing in our educational system today. How do we recapture that essence? How do we pass this legacy on to the next generation of Hawaiians and those not yet born? How do we ensure that modern Hawaiians wishing to reclaim their cultural heritage while immersed in a world of technology and the Internet, will be able to reach and experience the "realms of the spirit?"

Nainoa shares the source of the ancient wisdom that led him to becoming a master navigator like our ancestors, which he came to experience and discover for himself:

> Our ancestors sailed across the vast Pacific, colonizing the nation of Polynesia over 10 million square miles of open ocean. To accomplish this great feat they needed the **vision** to see islands over the horizon, the **ability to plan** intentional voyages of discovery, the **discipline** to train physically and mentally, the **courage** to take risks, and a deep sense of **aloha** to bind the crew together during the voyage. These are Hawaiian values, but they are also universal values. They

> worked in the past and they will work today (Thompson, 2000, p. 42, emphasis added).

In this passage, Nainoa identifies the values of **Vision, Ability to Plan, Discipline, Courage,** and **Aloha** that helped our people to venture into the unknown stretches of open ocean, and to mark the course that would allow succeeding voyagers to make the same transoceanic crossings to and from our islands. Using these same values, the Hawaiian names for them are: ***'IMI 'IKE, PIHA PONO, A'O IKAIKA, KOA,*** *and* ***ALOHA***. These same values, lived and practiced by our ancestors, have application for us today. Thus, the image of "Education Is Our Canoe" requires us to:

'IMI 'IKE – to seek knowledge as in a vision, to confirm one's destination, to see beyond the horizon, to imagine things not yet in view, but to trust in the wisdom and spirit of our ancestors, and to venture forth over that horizon with courage and determination for the well-being and betterment of our people.

PIHA PONO – to plan in detail, to consider and be open to all possiblities, to be filled completely with goodness and moral uprightness such that no one is left behind, that everyone is essential to the success of the voyage, and that no one makes it unless everyone makes it.

A'O IKAIKA – to be disciplined, to be mentally, physically, emotionally, and spiritually prepared for the arduous journey, to be guided by strong teachings that ensure success.

KOA – to have courage, to be willing to take risks only when driven by an overwhelming love and concern for those in your trust and keeping.

ALOHA – to love unconditionally, to give without self regard, to tend to the comfort and care of others before self, and to always live as if in the presence of the Giver of the Breath of Life.

If we consider life to be a journey, or a voyage using the analogy of the canoe, then these same values are certainly needed for all people to thrive in the very complex global society we are now living in today. Collectively, these values would help us to become "tomorrow's 'Cosmopolynesians' poised on the lunar shore of space, ready and willing to embark on voyages to other worlds (Finney, 1992, p. 113)."

Thus, the canoe helps us to not only reclaim our past and rich heritage, but sets in motion the ability for us to deal with an unknown future, not yet in view. These qualities must be woven into the educational experiences of our children and into the very fabric of their being. These qualities cause us to reach out beyond the isolation of our personal existence, to touch the shores of the Sacred, to honor the importance of Family, to sacrifice on behalf of Community, and finally, to marvel at the handiwork of our Universe. We are an integral part of the Circle of Life.

The degree to which we incorporate these values into our personal lives, will determine the degree of harmony and balance we will come to experience and enjoy in this life. Our ancestors knew these things, and in their own subtle way hid these teachings so that they would not be lost forever. But with persistence and determination, they knew that we would one day return to these same principles for guidance and inspiration.

"Education Is Our Canoe" is about education for the survival of our humanity. Nainoa has some important thoughts to share with us regarding our part in this Great Plan:

> Learning to live well on islands offers important lessons about learning to live well everywhere. Here in Hawai`i we are surrounded by the worlds's largest ocean, but Earth itself is also an island, surrounded by an ocean of space. In the end, every single one of us – no matter what our ethnic background or nationality – is native to this planet. As the native community of Earth, we should all ensure that the next century is the century of *pono* – of balance – between all people, all living things and the resources of our planet (Thompson, 2000, p. 43).

Family As *Wa'a Kaulua* (Voyaging Canoe)

As with Nainoa's efforts to revive the ancient wisdom and knowledge of our ancestors to navigate upon the open ocean using only the waves and currents; positions of the stars, moon and sun; and the natural movements of birds, fish and other sealife, so too has this thesis been an effort to revive the ancient wisdom and knowledge of our ancestors concerning our families. However, Nainoa could not have done it alone, and he would be the first to admit that he did not do it alone. The same applies to any effort in reclaiming the wisdom of our ancestors to restoring the sacred circle of family to its intended influence and prominence. It will take the commitment and energies of all segments of our society to ensure that this knowledge is not lost to future generations. There is a modern slogan that says, "It's a *kākou* thing!" *Kākou* is a Hawaiian word that means we all or us all, not them over there, not us alone over here, but we all working and doing together. So, culturally responsive education for our Native families, and for that matter – all families, is a *kākou* thing!

The image of Family As *Wa`a Kaulua* (Voyaging Canoe) recognizes that sailing on voyaging canoes and living on tiny islands in the middle of the Pacific Ocean, requires that we learn to live in harmony with each other, and maintain a delicate balance with God and nature. This is called *pono* or living in harmony, balance and unity. This thesis has sought ways that Hawaiians and other Natives could restore *pono* (harmony and balance) to the sacred circle of family.

To strengthen our families as our ancestors intended will take bold measures and reliance upon the teachings from the family circles, talk stories and traditional teachings shared in Chapter 4. The metaphor of family as *wa'a kaulua* or voyaging canoe is the vision that is needed to allow our families to strive in this next century to be *pono*.

The *wa'a kaulua* or voyaging canoe was the double-hulled canoe that carried our ancestors across the vast Pacific Ocean, and in the case of the Hokule'a measured 62 feet long and 17 feet 6 inches wide. That is a miniscule area to carry everyone and everything needed for voyages that took up to a month or more depending on the point of destination. Some of these distances were in excess of two thousand miles, and everyone aboard was needed to carry out the myriad of tasks necessary for such oceanic crossings. Only essential supplies and materials were allowed on board to eliminate excess and unnecessary weight and baggage. Everyone had their place on the canoe, everyone was essential to the success of the voyage. Being out on the open seas with little more than a few timbers underneath to keep the company afloat, secure from certain drowning, quickly made one realize how dependent man is upon God and nature. It takes great skill and knowledge, harmony among the group, and reliance upon a merciful Creator to make such voyages. It also takes a sturdy and well built *wa'a kaulua*, which were generally made of the following parts (Chun, 1988, pp. 47 – 51):

1. *Kino* – are the main feature of the canoe and refers to the twin hulls. They serve as the foundation of the canoe, and provide storage space and shelter for the voyagers. In ancient times, one hull was considered a male aspect and the other endowed with a female aspect.
2. *Pola* – is the deck or platform that lies between the two hulls, and provides space for passengers, gear and supplies. Sometimes a *hale lanalana* or a grass house is built on the *pola* to protect or house the chief during voyages.
3. *Pe'a* – are the sails, and in ancient Hawaii, were made out of finely-woven *lauhala* or pandanus leaves. A double hull canoe may have one or two sails, and sails were distinctive in that they resembled the shape of a crab's claw.
4. *'Aha* – were the miles of cordage used to lash everything securely together, allowing the canoe to sail great distances without falling apart. The cordage was made from strong fiber, including *olonā* root or coconut husk.

There are many other parts to a voyaging canoe, but for purposes of this section, the foregoing are pertinent to our present discussion.

Family As *Kahua Ola* (The Living Foundation)

Based on the teachings and stories shared by my *Kumu* (teachers) and *Kūpuna* (Elders), another appropriate metaphor that I would like to apply to the Hawaiian or Native family is that of *Kahua Ola* or the living foundation. The *Kahua Ola* that I speak of is a taro patch maintained by the students of Brigham Young University – Hawaii Campus, through the Center for Hawaiian Language and Cultural Studies, under the leadership and guidance of Uncle Bill Wallace. Because food is central to Hawaiian culture and daily living, the taro patch is the means by which Hawaiian families and communities provided for themselves. *Kalo* or taro is the staple food for Hawaiians, and in Hawaiian mythology is considered to be the first born of *Wākea* (Sky Father) and *Papa* (Mother Earth), and thus, the elder brother to all Hawaiians.

We have discussed the importance of family, and have tried to lay the strong foundation that is needed to support and advance the cause of family in these troubled times. Consider the Hawaiian definition of *`ohana* or family (Pukui, 1972, p. 171):

> It is a sense of unity, shared involvement and shared responsibility. It is mutural interdependence and mutual help. It is emotional support, given and received. It is solidarity and cohesiveness. It is love – often; it is loyalty – always. It is all this, encompassed by the joined links of blood relationship.

Pukui (1972, p. 166) explains that the Hawaiian word for family – *'ohana* – derives from two Hawaiian words – *'oha*, refers to taro shoots or branches, and *na*, which means plural or many. Thus, Pukui describes the Hawaiian family as "members of the *'ohana*, like taro shoots, are all from the same root (1972, p. 166)."

In the previous section, Nainoa urged us to make this next century one of *pono* (balance and harmony), and the question and challenge for us is how to accomplish this for the benefit of our *'ohana* or families. I don't presume to know anything, least of all the answer to being *pono* in a very un*pono* world. However, our ancestors lived a *pono* existence, achieved *pono* deeds, in a very *pono* land.

A dear friend from Edmonton, Angela Wolf, shared this insight with me that might offer us some assistance:

> If you want to make the Creator laugh, make a plan. It's for us to find out what the Creator's plan is for each one of us. We can try to do our own thing or we can

> make it easy on ourselves by doing it the Creator's way. It's really up to us. He's not going to force us to do it his way (Angela Wolf, pers. comm., 7/26/00).

Thus, what this thesis proposes to help families in the difficult task of living and being *pono*, and to strengthen them for that future that lies just beyond the horizon, is not a plan, but a guide and a compass to strengthen the family as *Wa'a Kaulua* (Voyaging Canoe) and *Kahua Ola* (The Living Foundation). It will take both images to get us safely and securely to that state of being *pono*. To guide us in that proper direction, we begin with the words from this *oli ka'i* or entrance chant by Kumu Hula (Master Hula Teacher) Cy Bridges of Hau`ula, Hawai`i. This chant was written especially for the "Pioneers in the Pacific Celebration," held at Brigham Young University – Hawai`i in 1997. He composed this *oli ka'i* to express to our young people the need to keep focussed on those things that matter most:

Hiki Mai E Nä Pua (Come Forward Precious Flowers)

Hiki mai e nä pua i ka la`i e (Come forward and appear you precious flowers
arising in the calmness of this special day)

Ke pi`i a`e la ka mauna ki`eki`e (Each of you are taking up the challenge
of not simply ascending a lofty mountain, but you have chosen to climb
the highest and most majestic of all)

Ha`a mai nä kama me ka mäkua (Move forward children of your Heavenly
Father)

He wehi pülama a`o ke küpuna (For is it not so that you, our children, are so
very precious, in fact, you are the most precious adornment
worn around the neck of our ancestors)

E ka`i mai ana e ka`i mai ana (Come forward, Come forth
for there are many roads for you to choose)

E hahai i ka leo o ka Haku e. (Be sure to always follow the voice of the
Good Lord,
For He will always keep you, protect you, and show you the way.)

This *oli* (chant) calls us to move forward adorned with the cherished teachings of our ancestors, remembering always to follow the voice of the Lord, who shall lead us on the Pathway of Light spoken of by Aunty Malia. By focussing on family as *Kahua Ola* (The Living Foundation), we liberate ourselves from the restrictions of government regulations, budgetary cutbacks or shortfalls, lack of school funds, programming, teachers, facilities, and so on ad infinitum. In other words, with a strong and proper foundation, families are empowered to provide the nurturing environment best suited to help their children to succeed academically and culturally, with or without the assistance of others, or the presence or absence of government funding. The family does whatever is necessary to ensure that the children's needs (spiritually, physically, emotionally and mentally) are provided for and met. That is what our ancestors did, and that is what we need to do for the welfare and benefit of our children, families and communities.

A Family Guide

In this section we cultivate the important principles that will help our families to become the living foundations they need to evolve into, and that will guide them as voyaging canoes towards that *pono* or worthwhile life. This Guide integrates the stories, teachings and values found in Chapter 4. These stories, teachings and values are summarized in the accompanying guide that assigns each to a corresponding feature of the *wa'a kaulua* (voyaging canoe). This Guide is the *Kahua Ola* or Living Foundation for the family as *wa'a kaulua* or voyaging canoe. These metaphors or images are not intended to confuse, but to clarify, as I see the family as both the living foundation and voyaging canoe in its journey upon the seas of life. As it makes its way towards the worthwhile life, the family encounters high winds, huge waves and stormy seas. These tempests have the potential of swamping and capsizing our *wa 'a kaulua*, but if our family or voyaging canoe is constructed according to this Guide, then it will weather the storms and reach its appointed destination.

Thus, the Guide consists of the *Kino käne* or male hull and refers to the Sharing of Spirit, the *Pola* or deck relates to the Honor of Giving, the *Kino wahine* or the female hull pertains to Teaching to Heal, the *Pe `a* or Sails apply to the Making of Relations, and finally, the *`Aha* or cordage represents the Hawaiian values that have been shared, and there are many others that could certainly be included, but these values are symbolic of the lashings that hold the *wa `a kaulua* and family together. With these parts and teachings in place, we have the foundation necessary for establishing culturally responsive Native families.

Kahua Ola – A Guide to Incorporate Traditional Teachings and Values in the Family

Kino (Kane) - Male Hull - Sharing of Spirit	*Pola* - Deck - Honor of Giving	*Kino (Wahine)* - Female Hull - Teaching to Heal	*Pe'a* - Sails - Making of Relations	*'Aha* - Cordage - Hawaiian Values
1. Love God	1. Make sacrifices, pay offerings	1. *Ke Kukui Mälamalama*	1. *Ho`oponopono*	1. *Aloha* (unconditional love and compassion for others)
a. Acknowledge the Creator in all things	2. *Ho`omaika`I akahai*	a. Forgive, forget, and move forward	a. *Aloha Kekahi I Kekahi*	2. *A`o Ikaika* (strong teachings)
b. Seek the Creator's guidance daily	3. *Ho'olauna ka mea maika'I*	b. Live *Pono*	b. Serve each other	3. *Ha'aha'a* (humility)
c. *Ke Akua o Ke Ola*		2. Honor and respect leaders	c. *Ho'olohe*	4. *Hö`ihi* (respect)
2. *Pule `Ohana*		3. *Pu`uhonua*	2. *Ka Mana o Loko*	5. *`Imi `Ike* (vision)
a. *Kukulu Kumuhana*		4. *Ola ka Inoa*	3. *Ho`omanawanui*	6. *Koa* (courage)
b. *Kökua, Kökua, Ke Akua*				7. *Lökahi* (harmony, unity or balance)
3. *Ho`omäkaukau*				8. *Lokomaika`i* (graciousness)
a. *Lökahi ka Mana`o*				9. *Malu* or *Maluhia* (peace or calmness)
b. *Wehe i ka Paipala*				10. *Piha Pono* (being completely and fully prepared)

These teachings serve as a guide to our families, and are drawn from the information in Chapter 4, and is condensed here for brevity and clarity.

***Kino Käne* (Sharing of Spirit)** – connects the family to the Creator and focusses on establishing and strengthening that relationship. The *Kino Käne* is the male hull representing strength and the Sharing of Spirit. This Sharing of Spirit is a relationship that the Elders universally saw as requisite to the existence and maintenance of all other relationships. These teachings may be approached as one would a ceremony, and should be practiced and lived each day. The Sharing of Spirit consists of:

1. Love God – To love God requires that we acknowledge that He exists and is found in all things. How do we know that He is there? Each one of us must find Him for ourselves. We were also taught that part of Him is in each of us. So, we need not look very far to find Him. We just need to know how to recognize Him once He is found. Knowing that He is there allows us to seek His guidance daily.

2. *Pule 'Ohana* – We seek His help and guidance through *pule 'ohana* or family prayer. These need not be highly ritualized prayers, but can be simple and personal conversations with the Creator. *Pule 'Ohana* allows us to pool our spiritual resources and strengths together for the benefit of the family and individual family members in need. *Kökua, Kökua, Ke Akua* was the simplest of prayers asking for the Creator's help in the growing and raising of plants. If such efforts are made on behalf of our plants, how much more critical would this be for our families and loved ones. Elders stressed the importance of *pule 'ohana* for the success of our families.

3. *Ho`omäkaukau* – To approach God and to pool the family's spiritual resources for greater spiritual effect takes preparation. One must prepare spiritually, physically, mentally, and emotionally. Spiritual preparation involves meditation and prayer. Physical preparation requires cleaning the inner and outer vessel (body) by eating healthy, proper exercise, and eliminating harmful substances from our bodies. Mental preparation calls for careful study and application of spiritual matters. Often this is done through *wehe i ka Paipala* or study of the scriptures and other sacred writings. Emotional preparation necessitates the setting aside of internal and interpersonal conflicts and disagreements. All aspects of our lives should be in harmony, and absent of blame or guilt. With this level of preparation, families are then ready to receive guidance in accomplishing great things and ready to face the storms of life. Preparation of this magnitude increases the unity of mind, body and spirit, and we become one with the universe.

Pola **(Honor of Giving)** – connects the family to Nature and focusses on establishing and strengthening that relationship. The *Pola* is the deck that serves as the foundation for carrying the crew on its voyage, and represents the Honor of Giving. This relationship recognizes our dependence upon our natural environment, without which we would cease to exist. Nature provides us with all that we need to survive, and the honor of giving is recognition of the sacrfices that plants, fish and animals make for our survival. The Honor of Giving consists of:

1. Make sacrifices and pay offerings – This principle helps us to acknowledge these gifts from nature, and is a way for us to give back. Learning to sacrifice for others are important teachings for our children and families to learn, and reminds us of the

interconnections of all life. These sacrifices and offerings include more than objects that we might give, more importantly it should be a giving of ourselves, our time, and our energies for the good of our people. By sacrificing and giving offerings, we learn to be appreciative of the bounties of life, that life is good, and that we have much to be thankful for.

2. *Ho'omaika'i akahai* – This principle is best expressed as – *Pömaika`i ka po`e akahai, no ka mea, e lilo ka honua iä läkou* – Blessed are the meek for they shall inherit the earth (Matthew 5:5). Strength comes from submitting oneself to the will of the Creator. Admired is the man or woman who is possessed of a modest and gentle nature, who is void of deceit or selfishness, and seeks not for attention or adoration. They go about tending to the needs of others in relative obscurity, but are nevertheless known and loved because they touch so many lives and do so much good.

3. *Ho'olauna ka mea maika'i* – Appreciative of the sacrifices given, one desires only to be associated with goodness and the good life – *ka mea maika'i*. There is no predisposition to do wrong, for that jeopardizes the family and its well-being. The family surrounds itself with positive energies and thoughts, and seeks always the high road, *Ke Kukui Mälamalama*, the Pathway of Light.

Kino Wahine **(Teaching to Heal)** – connects the family to Mother Earth and focusses on establishing and strengthening that relationship. The *Kino Wahine* is the female hull and represents the nurturing of family, and Teaching to Heal. Some say that Nature and Mother Earth are the same, but the teachings of our Elders distinguishes between that which grows and walks upon Mother Earth, and Mother Earth herself.

While we are appreciative of all that Nature provides, we honor and revere Mother Earth. Teaching to Heal speaks to the curative properties of the teachings and wisdom that will help our families to thrive, and not merely to survive. The distinction is subtle, but key to the family in reclaiming its prominence in society. Teaching to Heal consists of:

1. *Ke Kukui Mälamalama* – It is important for our families to know that there is a *Ke Kukui Mälamalama* (Pathway of Light), and that its teachings will keep our families in a good way. This pathway is known by different names by different cultures and traditions. Black Elk calls it the "red road," which is:

> The "red road" is that which runs north and south and is the good or straight way, for to the Sioux the north is purity and the south is the source of life. This "red road" is thus similar to the Christian "straight and narrow way;" it is the vertical of the cross, or the ec-cirata el-mustaqim of the Islamic tradition.
>
> On the other hand, there is the "blue" or "black road" of the Sioux, which runs east and west and which is the path of error and destruction. He who travels on this path is, Black Elk has said, "one who is distracted, who is ruled by his senses, and who lives for himself rather than for his people (Brown, 1989, p. 7)."

To help us find this good road, our Elders say that we must be forgiving, forget the pain, and move forward. It is interesting that this counsel always comes from the Elders, those who have more to lose or give up than the rest of us. But it is our Elders who are first to say that healing begins with forgiving and forgetting. Because of their time on earth, they have had to endure the most pain, hurt and disappointment, yet they are first to forgive and forget. They are living examples of these principles and teachings.

Once we have done that, then we are ready to proceed along the Pathway of Light by being or living *pono*. To live *pono* means that we live for our people rather than for ourselves. In this modern age with its emphasis on self-indulgence and selfgratification, this principle receives less attention, but is actually more needed. Live *pono* means to walk the red road or the Pathway of Light. They are the same.

2. Honor and respect leaders – Wherever we are, we have elected leaders or we may have appointed leaders. In some of our cultures and communities, we may also have community or tribal leaders, and some of us have family leaders. Whatever our situation, our Elders say that honoring and respecting our leaders is important, because we can not survive as a community if we cannot do this. However, our leaders must be worthy of our followership, and must be of high moral character and integrity. Too often they are not, and our communities suffer.

3. *Pu'uhonua* – Our communities and our homes must begin to be *pu'uhonua* or places of refuge, sanctuary, safety and peace. For some, it may be a real challenge to take our communities and homes in their present condition to becoming the *pu'uhonua* that our Elders are suggesting. We must commit ourselves to making our homes and communities such sanctuaries. How do we do this? With the Creator's help this is possible. Some of our experiences as a family in trying to make our home a *pu'uhonua* include the following:

a. Be respectful of each other
b. Speak kindly to one another
c. Avoid bringing contention, anger or negativity into the home
d. Create happy memories for our family
e. Hold family council at least once a month to discuss family concerns
f. Plan and go on family activities together
g. Develop family traditions and celebrations

h. Perform service for each other and others, anonymously when possible

i. Set aside one evening a week to discuss good teachings and principles

j. Sit down as a family to at least one meal a day to see how everyone is doing

k. Allow them opportunities to grow, and develop responsibility and leadership

l. Love them unconditionally

These are just some ideas that come to mind. However, remember that our home is not perfect, and neither are we perfect parents. But, we have had wonderful opportunities in trying, and our children still love us. That is the remarkable thing in this whole process.

> *Mohala I ka wai ka maka o ka pua.*
> (Unfolded by the water are the faces of the flowers.)
> Flowers thrive where there is water,
> as thriving people are found where living conditions are good.
> (Pukui, 1983, p. 237).

4. *Ola Ka Inoa* – Speaking of children, it is important for them to know that they are loved, and valued members of the family. They are not a burden, and for our family it all started with the giving of their names. Each of their names have been a blessing and guide to them; something to live up to and strive for. Their Hawaiian names and meanings are:

a. Kaleinani (daughter) – means beautiful, precious treasure

b. Ka`imipono (daughter) – means a seeker of righteousness

c. Kauhola (son) – means the season or time of harvest, a new beginning or life

d. Ka`iwi (son) – means backbone, strength, foundation, and being steadfast

e. Kawaiokeolamauloa (daughter) – means the water of everlasting life

f. Ku`uleialoha (daughter) – means my precious lei of aloha (love)

Their names serve as guiding stars as they journey through this life, and point them alyways to the Pathway of Light and the Creator.

Pe 'a (Making of Relations) – connects the family to All Our Relations and focusses on establishing and strengthening those relationships. The *Pe 'a* are the sails that propel the canoe forward to its eventual destination, and represents the Making of Relations. Black Elk (Brown, 1989, p. 101) expressed it well when he said:

> . . . we establish a relationship on earth, which is a reflection of that real relationship which always exists between man and *Wakan-Tanka* (the Great Spirit). As we always love *Wakan-Tanka* first, and before all else, so we should also love and establish closer relationships with our fellow men, even if they should be of another nation than ours. In establishing and participating in this rite . . . we are carrying out the will of the Great Spirit . . .

This relationship cultivates and nurtures our connection to each other and to the Creator. The *Pe 'a* of ancient Hawai`i were made out of pandanus leaves, and tightly woven to effectively capture the tradewinds, while withstanding the buffetings of gale winds. The Making of Relations represents that same tight weave of All Our Relations for the good of the family and community. Each of us becomes a weave in the fabric that is the Creator's *Pe 'a* (sails). The Making of Relations consists of:

1. *Ho 'oponopono* – Is the ancient process of conflict resolution, and literally means to set or make things right or *pono*, to restore a sense of harmony, balance and unity to the family and community. Harmony must be maintained at all times, or the family or community will be dysfunctional and ineffective. To achieve this harmony and unity, Manu Meyer sugguests that families must recognize that (1999, p. 1):

   a. Each individual in the *'ohana* (family) must share a common commitment to be part of the problem solving process.

b. All words and deeds that are part of *ho'oponopono* will be shared in an atmosphere of *'oia'i'o* (the essence of truth).

c. The *'ohana* must share a common sense of *aloha* (love) and *hö`ihi* (respect) for one another or be committed to reinstating that spirit.

d. Everything said in *ho`oponopono* is done in confidence and will **not** be **repeated**, at any time, when the session is completed.

e. The *haku* (facilitator) must be commonly agreed on as a fair and impartial channel through which the *ho`oponopono* is done.

With these conditions in place, *ho`oponopono* may proceed, and resolutions to family conflicts and entanglements identified and initiated. This process is enhanced with – *Aloha Kekahi i Kekahi* (Love One Another), Serve Each Other, and *Ho'olohe*.

Aloha Kekahi i Kekahi means to Love One Another, to give without self-regard, to have compassion for All Our Relations. To give without self-regard means that we give out of a sense of goodwill, and not out of any obligation or compulsion. We give because we are motivated by a high regard for others, and wish to add to their happiness. Having this high regard, then it is not a problem for us to Serve Each Other and their needs. It comes naturally and without much fanfare or effort. *Ho'olohe* means to listen, to be mindful, attentive to, or to be obedient. Our Elders expect us to *ho'olohe* (pay attention) and to focus, concentrate. These qualities allow us to be watchful to those in need, and to provide assistance without being asked or told. It is the highest level of training and upbringing to notice the slightest, most imperceptible subtlety of another's discomfort or need, and to attend to it without being noticed or drawing attention to one's actions. All of these principles acting in concert with each other, help to keep the family on course and headed on the Pathway of Light.

2. `Ka Mana o Loko` – This principle represents the power or spiritual essence that is within each of us. Endowed with this power or light, we can then harness it to find answers and solutions to the troubles that surround us. We are motivated by a sense of purpose to making life better for those around us. This positive energy helps us to identify appropriate priorities and directs us to do that which is most important.

We set priorities based on whether the course of action takes us towards or away from this inner light or power. Those actions, behaviors and conduct that take us towards the light empowers, while that which take us towards the path of darkness disempowers. This inner light or power acts as a homing device guiding us gently, but surely, towards the one true source of all Light, the Creator.

The aim of life is to make sure that we are headed in the right direction. It matters not if we are the holiest of prophets and a mile from heaven, if we are dead set on heading towards that first indiscretion. It were better if we were the vilest of sinners and one foot from hell, but headed in the right direction towards the Pathway of Light (Pulotu, pers. comm., 8/26/00).

3. *Ho'omanawanui* – The last principle of the Making of Relations is *ho'omanawanui* (patience), that supreme quality found in rich abundance in our *Küpuna* (Elders). It takes time and patience to reconstruct a family in the likeness of a *wa`a kaulua*. It takes time and patience to lay the living foundation (*kahua ola*) that is the family. Our Elders continue to set the example of persistence and perseverance. They do not give up easily, they have stick-to-itiveness. Our children and

young people struggle with this, but we have to help them develop these same qualities. We cannot give up ourselves, and implementing these teachings and values in our families and in our own lives will take time and patience. And we do it one step at a time, and one principle at a time. The consequences of giving up would be disastrous, and our children's future placed at risk. We must always keep in mind the words of Black Elk (Brown, 1989, p. 115) regarding the Making of Relations:

> The first peace, which is the most important, is that which comes within the souls of men when they realize their relationship, their oneness, with the universe and all its Powers, and when they realize that at the center of the universe dwells *Wakan-Tanka*, and that this center is really everywhere, it is within each of us. This is the real Peace, and the others are but reflections of this. The second peace is that which is made between two individuals, and the third is that which is made between two nations. But above all you should understand that there can never be peace between nations until there is first known that true peace which, as I have often said, is within the souls of men.

'Aha (Hawaiian Values) – is that peace found within the souls of men symbolized by the lashings that hold all parts of the canoe securely together, and are the binding cords that keep the family intact. The *'Aha* are the miles of cordage that fastens each part of the canoe in its proper place. Without this lashing the canoe would fall apart and not make its voyage. Each of these values add to the strength and vitality of the family, safely navigating it upon that Pathway of Light. These values are not exclusively Hawaiian values, and were understood by our Elders to be universal values, which strengthen all of the other relationships of our *wa'a kaulua*. Making time and finding ways to incorporate these values in the daily routine of family living will be challenging. However, once internalized these values will do much to harmonize and unify the family. Referring back to those values shared by Nainoa, families should consider the following:

'Imi 'Ike (vision) – we need to help our children to have a vision for themselves that will guide them throughout their lives.

Piha Pono (being completely and fully prepared) – having that vision, they must now plan and prepare for achieving that vision.

A'o Ikaika (strong teachings) – in their years of growing, developing and preparing, they will need to be guided by strong teachings.

Koa (courage) – leaving family and community to go out into the real world is scary. We need to help them find courage within their own hearts.

Aloha (unconditional love and compassion for others) – we must always be there for them, through thick and thin, and the good and bad. They must know that there is always one place that is a sanctuary from the hurt and pain of life.

Aunty Malia has suggested these other values:

Hö`ihi (respect) – always be respectful. Respect God, nature, your fellowmen, strangers, family members, and self.

Ha'aha'a (humility) – remain humble, among the clumps of grass, and don't forget your roots.

Lokomaika'i (graciousness) – be thankful, always express thanks to God, to people who are kind to you, and to anyone who helps or offers to help. Help others in need, and accept their gratitude with grace.

Malu or *Maluhia* (peace or calmness) – our homes and we must be the example of the peace and calmness that we seek in the world.

Lökahi (harmony, unity or balance) – our homes and we must be the example of the harmony, unity and balance that we seek in the world.

Each value is a thesis in itself, and volumes can be written to expound their hidden meanings and virtues. There are many other Hawaiian and universal values that may also apply, and families are encouraged to add them as needed. This Guide is meant to be a work in progress, and serves as a beginning foundation for our Native families to build upon. These teachings and values are intended to help families to find and remain on *Ke Kukui Mälamalama*, the Pathway of Light.

A Family Compass

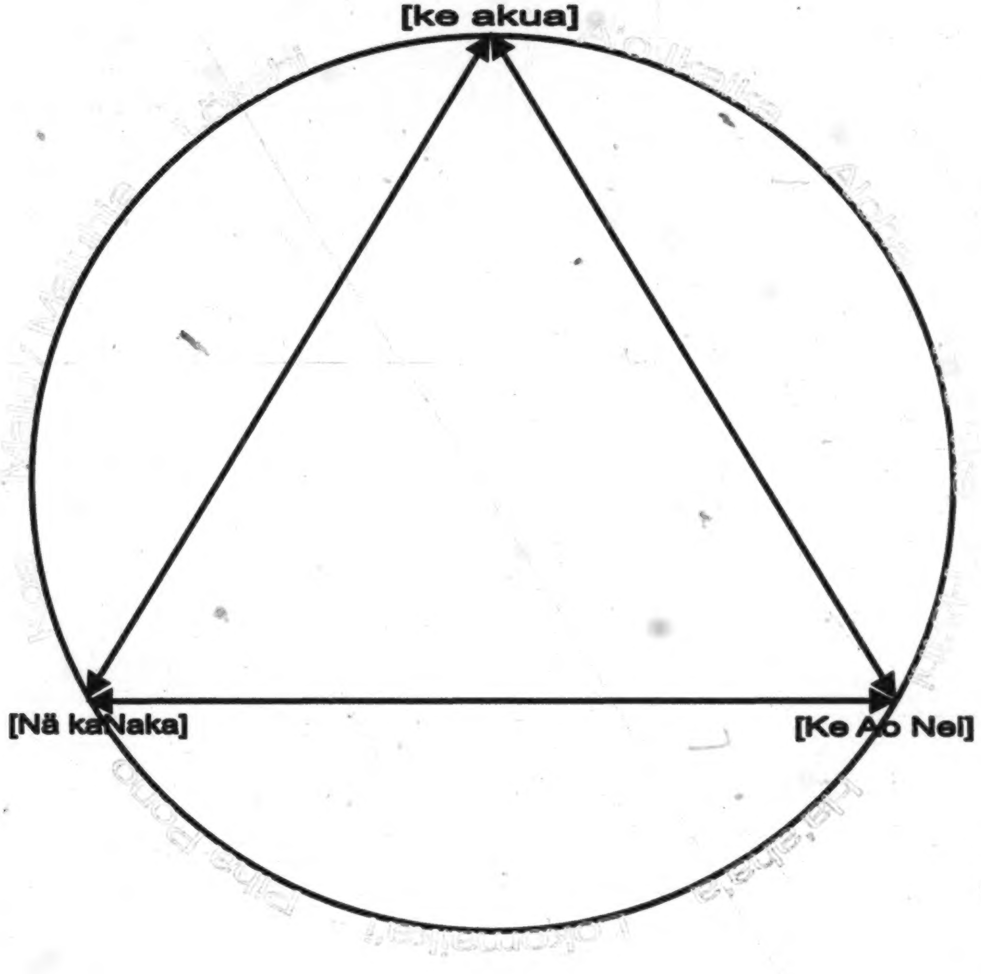
Having constructed our family as *wa`a kaulua* from the wisdom of our ancestors, we are then better prepared and equipped to sail forth. To help guide and direct us, we need a compass that always points our *wa`a kaulua* in the true direction. This true compass is taken from Aunty Malia's *Lökahi* Triad, and has been modified to include the teachings gathered from the family circles, talk stories and traditional teachings of our Elders. In the hands of families striving to live *pono*, this compas[illegible]ill always point towards the Creator and *Ke Kukui Mälamalama*, the Pathway of Light. It is a Compass intended to aid the family in regaining and maintaining harmony and balance amidst the chaos, with the goal of re-establishing the family as the central feature of Hawaiian communities and society. Always pointed towards *Ke Akua*, the Compass provides families with true directions for staying on course.

Well might we strive to create, in our homes, environments that reflect the following ideals:

> . . . the most sacred and holy places in all the world should be our own dwelling places. Our homes should be committe[illegible] and dedicated only to holy purposes. In our homes all of the security, the strengthening love, and the sympathetic understanding that we all so desperately need should be found (Faust, 2001, p. 5).

> There is no place, no environment more conducive to the development and enactment of virtue than the family. The health of any society, the happiness of its people, their prosperity and their peace, all find their roots in the teaching of children by fathers and mothers, and in the strength and stability of the family (Hinckley, 2000, p. 167).

Kahua Ola As Compass


[ke akua]
[Nä kaNaka]
[Ke Ao Nei]
Aloha
Ha'aha'a
Lokomaika'i

Implications for Schools and Native Families

The essence of the teachings from my *'ohana* (family) and *kūpuna* (Elders) has been the sacred and the spiritual. These teachings were meant to strengthen and empower Native families. Schools and educators might feel that there is no place for such things in the classroom. That is no longer the case as Glazer convincingly proposes:

> Spirituality in education begins with openness: opening up to ourselves, feeling our experience, and exploring the inner landscape of our lives. We must take on the work of facing our fears, opening to intimacy and vulnerability, and opening to the unknown, to surprise. We can learn to open to situations simply, without aggression or defensiveness; and open to the inside as well: the depths beyond the surfaces of all life (1999, p. 247).

I believe that Glazer was speaking to teachers and administrators, suggesting that they open themselves to allow the Spirit to guide them in their teaching and their work. This is a new paradigm that is beginning to take hold in schools and our society. I know of one educator, Dr. Martin Brokenleg, who writes about such a school based on spirituality in education:

> Therefore spirituality is infused into the learning environment of a Circle of Courage school. In such a school, spirituality involves developing and maintaining a sense of belonging to all that surrounds us. Students must develop the mastery and competency of which they are capable, and they must do this with a sense of sharing and cooperation rather than hoarding and selfish competition (2001, p. 43).

Are schools prepared to make such drastic transformations? One such educator who sought to answer this question was Linda Lantieri (2001, p. 11) who asked:

> In my work with teachers, principals, and parents, I've asked hundreds of groups in the United States and other countries, If you could go to bed tonight and wake up in the morning with the power to ensure that you could teach one thing to all the children of the world, what would it be?
>
> The responses are similar no matter where I am or whom I ask: that children feel loved; that they know they have a purpose; that they learn tolerance and compassion; that they have a sense of their interconnectedness with other people

and with the natural world. The tragedy is that no present system of public education in our country attends consciously and systematically to that which we clearly feel matters most. *Schools with Spirit* is about making these wishes a reality.

The will is there and individuals willing to initiate such schools with spirit and spirituality in education exist, but the massive transformations necessary for making such dreams a reality may be years in coming. Schools and school administrators are invited to partner with families and communities who are interested in making such changes and creating such environments. We would hope that these kinds of partnerships are not only possible, but inevitable. We are optimistic and hopeful.

Whether schools are up to the challenge is still to be seen. Families on the other hand face such tremendous pressures that time is of the essence for them, and we as a nation are encouraged to consider these ten specific steps to begin turning things around for ourselves, our families and our troubled youth (Hinckley, 2000, pp. 170-192):

1. Accept responsibility for our role as parents and fulfill our obligations to our children.
2. Get married and stay married.
3. Put the father back at the head of the home.
4. Recognize and value the supreme importance of mothers.
5. Celebrate and treat children as our most priceless treasures.
6. Discipline and train children with love.
7. Teach values to children.
8. Teach children to work.
9. Read to and with children.
10. Pray together.

Hinckley (2000, p. 194) makes this observation and prediction, which I accept as a truism:

> Society's problems arise, almost without exception, out of the homes of the people. If there is to be a reformation, if there is to be a change, if there is to be a return to old and sacred values, it must begin in the home, with parents instilling within children the virtues that will make them into strong, contributing members of society.

Having commenced upon this journey, I am now committed to its destination. My voyaging canoe points towards the Living Foundation of *Ke Akua*. May He guide you in your journey, and may you find the Living Foundation that you seek.

The Need For Future Re-Search

This has been a wonderful journey for me in discovering those teachings and practices that can assist our embattled families in dealing with the complications of modern society. These teachings were garnered from Elders, scholars, friends and family from my immediate circle of relationships. That is both a strength and a limitation as these findings are limited to my home community and district. Further research should examine: Teachings from other Hawaiian communities, teachings from other Native and cultural groups, design and implement a process to disseminate these teachings to Native families, design effective program and administrative support systems for Native families at risk, and design effective models for empowering Native teachers, students, and families.

As for me, I must now *mālama pū`olo* – care for these sacred teachings so that they can be shared with all families. The wisdom of our Elders was meant for all people. You are invited to share these and other teachings that help us to restore the sacred circle of family for the strength and welfare of our nations and people.

Closing Circle

I end my thesis grateful to those who gave of their time to share the hidden wisdom of our ancestors with me. It has been my hope that the words, thoughts, and feelings reflected in these pages emanate more from their voices than mine. I close with the words of the Oglala Sage, Black Elk, and the chorus to a Hawaiian song entitled, *Ka Na'i Aupuni*, by Larry Kimura of the University of Hawai'i at Hilo. These words by Black Elk echo my sentiments and purpose for writing this thesis. The words from *Ka Na'i Aupuni* literally mean lush and green vegetation. However, in the context of this song refers to the true source of our foundation, which is to live righteously. May we ever strive to restore the sacred circle by inviting the Creator to have a greater hand in our lives, and in the process make for an education worthy of culturally responsive Native families.

> I have wished to make this book through no other desire than to help my people in understanding the greatness and truth of our own tradition, and also to help in bringing peace upon the earth, not only among men, but within men and between the whole of creation.
>
> We should understand well that all things are the works of the Great Spirit. We should know that He is within all things: the trees, the grasses, the rivers, the mountains, and all the four-legged animals, and the winged peoples and even more important, we should understand that He is also above all these things and peoples. When we do understand all this deeply in our hearts, then we will fear, and love, and know the Great Spirit, and then we will be and act and live as He intends (Black Elk, as cited in Brown, 1989 p. xx).

I ho'okahi kahi ka mana'o
I ho'okahi kahi pu'uwai
I ho'okahi kahi ke aloha
E mau ke ea o ka 'aina i ka pono.

(Be of one mind,
Be of one heart,
Be as one in love,
May the life of the land be preserved in righteousness.)

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